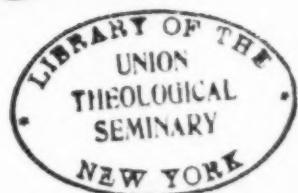


*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*



—  
**Let Us Pray!**

*An Editorial*

**The Menace of the Movies**

*First Article in a Series Studying This  
Urgent American Problem*

**By Fred Eastman**

—  
**Fifteen Cents a Copy — Jan. 15, 1930 — Four Dollars a Year**

# The CHRISTIAN CENTURY

January 15, 1930

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

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**A Letter from Mr. Howie**

A two-page single-spaced typewritten letter reached this office the other day. Although it bore an imprint showing that it came from the "Office of the President, The Park Lane, Gates Circle, Buffalo," this letter was addressed to nobody in particular. It was simply headed: "What does a business man get out of The Christian Century?" So, in the natural course of events, it reached the circulation department. And so it came to me.

This letter, let me say at once, bore the signature of John Macfarlane Howie. That will make a good many readers wish that it could be printed in full, and I wish so myself. Hundreds of Americans came to know, and appreciate, John Macfarlane Howie in the days when he was one of Tom Johnson's major disciples in Cleveland. Even more of them came to know him as the most individual hotelkeeper in America, in the days when he ran the Tourraine—wasn't it?—in Buffalo. Mr. Howie never wrote a letter that didn't drip juice from every paragraph. And he's an inveterate letter writer.

Well, in this letter he tells *The Christian Century* what he likes in its pages, and what he doesn't like. He doesn't like its affinity for certain liberal religious ideas. The shorter catechism is still, for him, a sufficient fount for religious inspiration, and Union theological seminary, located in what he calls "Hicktown-on-the-Hudson" is a source of pestilence. Neither does Mr. Howie care much for *The Christian Century*'s ideas on prohibition. He used to be 100 per cent for it; now he's 250 per cent agin' it, and agin' anything that savors of it. But on economics, Palestine, peace and some other things, Mr. Howie is a *Christian Century* fan. And he winds up by saying, "Again permit me to say that *The Christian Century* provides the best thinking for the price of any publication in America."

Permit him? I hope he never stops! But there are two parts in Mr. Howie's letter that disturb me. He begins by quoting from an ad that says, "It is the policy of *The Christian Century* Pulpit to anticipate the high days . . . thus providing for the minister inspiration." "Why," asks Mr. Howie, "inspiration for the minister only?" That makes me fear lest, if a man like Mr. Howie hasn't found out yet that there is a new and separate monthly publication in the *Christian Century* family, for ministers only, called the *Christian Century Pulpit*,\* there are others who have also failed to make that discovery. That is evidence that I am falling down on my job.

And Mr. Howie says, in his last paragraph, that he hasn't sent in any new subscriptions during the recent holiday season because "he was not asked"! That is another blow. For if Mr. Howie did not catch the idea, from all the Christmas Cheques that were sent out and all the cheer leading that went on in this column, that he was being asked to send in some more new subscriptions, there were probably others who likewise failed to do so. That is more evidence that I am not measuring up to my job.

Please, Mr. Howie, charge it up to my greenness. I haven't been on the job very long. I will try to make my suggestions clearer in the future. And for the present, believe me, you are invited, even yet, to send in those new subscriptions. Please do!

THE CHEER LEADER.

\* \$2.00 a year, or \$1.00 if in combination with *The Christian Century*.—Advt.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, JANUARY 15, 1930

NUMBER 3

## EDITORIAL

**N**OW that congress has resumed its sessions there is a sudden end of the discussion of prohibition which burst out in Washington over the holidays. This is partly due to the exigencies of party strategy, and it is partly due to the fact that Prohibition and Its Enforcement

the discussion was given a false importance by the wet press in its eagerness to exploit any signs of

division among the drys. However, certain facts underlay the recent flare-up which the President will do well to take into account. Many drys do not believe that an honest administration of the prohibition laws is possible under Mr. Mellon. Argue the matter as you will; this is their settled conviction. These same drys do believe that something more nearly approaching honest enforcement is possible. And they will not be satisfied while the administration of the federal laws concerning prohibition remains in present hands. This, in a nutshell, is what lay behind the statements of Senator Borah, Senator Norris, Senator Capper and others. It is, also, what lies behind the emergency recommendation in favor of the transfer of prohibition enforcement out of the treasury department.

### Lawlessness and Prohibition

**A**N IMPORTANT feature of the closing phases of this recent holiday discussion was the attack of the wet press on the law enforcement commission. Senator Jones, of Washington, gave to the press a statement that he had received private assurances from members of the commission that they would confine their study to possible methods of improvement in the enforcement of present laws. Instantly, the wet press declared that this proved the whole investigation to be a fraud, and set about preparing the public to discount the report of the commission when it is made public. Of course, there is no legitimate basis for such a claim. Senator Jones has no authorization to speak for the commission. That body was given a blanket assignment when it was constituted.

It was told to inquire into the whole problem of lawlessness, and to make recommendations for the cure of that problem. And nobody, wet or dry, has any basis on which to criticize the way in which the commission does its work until the commission itself reports. A week ago we protested against the unjustified attacks of certain drys on the personnel of the commission. Now we protest against this equally unjustified wet attack. At the same time, we think that the majority of thoughtful citizens are hoping that the commission will interpret its mandate in broad terms and do a thorough job. In the relation of prohibition to the question of lawlessness, this would require consideration not only of the enforcement of present laws, but also of the wisdom of those laws and of the wisdom of the various proposals that have been made for their amendment. It is the conviction of *The Christian Century* that when these proposals are dispassionately studied they will be adjudged as less effective methods of dealing with a dangerous social evil than the method of prohibition. However, regardless of the conclusion, let the whole case be studied. That is what the country desires.

### What If It Happened in a Theological Seminary?

**I**N a modest publication devoted to the interests of Brookwood Labor college we came across the report of an address delivered to the student body by Mr. Carl Haessler. Brookwood Labor college is the only institution of its kind in the United States. It plans to take talented young men and women out of the labor unions and prepare them for leadership in the organized labor movement. It is under the presidency of Mr. A. J. Muste, who was once a Congregational minister. Mr. Haessler is the managing editor of the Federated press, which is the news agency serving labor papers. During the war he was a conscientious objector, and as such spent 26 months in nine federal prisons. Before that, as a doctor of philosophy from the University of Wisconsin, he taught at the University of Illinois. Mr. Haessler

was brought to Brookwood to speak on "How to be happy though in jail." His speech, as reported, consisted largely of practical suggestions for reducing the discomfort of existence inside prison walls, for keeping alive the prisoner's sense of humor and his intellectual interests, and for carrying on labor agitation among other prisoners. The interesting fact in connection with such a speech is, of course, that the Brookwood students regarded it as a valuable preparation for their future careers. These young men and women take it for granted that their efforts to secure a more equitable industrial order will, sooner or later, land them in jail. They want to know how to act in prison, just as students for the ministry sometimes ask for instructions in the etiquette of weddings, funerals and Kiwanis luncheons. Which suggests the reflection that a certain inertness might speedily be eliminated from the churches if the time should ever come when lectures on adaptation to prison life become a normal part of the instruction in theological seminaries.

### A Simple Remedy for a Growing Abuse

**D**ISCUSSION is growing concerning the activities of newspaper correspondents at the national capital. There have appeared recently several magazine articles dealing with the work of journalists stationed at Washington. These have been followed by special articles in newspapers, most of them written by the correspondents under criticism. The charge most frequently made is, in essence, that most of the newspaper writers in Washington lack initiative and independence. So important do they consider it to cultivate relations of personal friendship with government officials, that they send to the country just what these officials desire to have sent. The result is that much that is printed as reliable news from the capital is really nothing more than press agent material, designed to boost the fortunes of the politicians who have given it to the reporters. One of the most incisive studies of this situation that we have seen has been printed in the New York Evening World. It is the work of that paper's Washington correspondent, Mr. Richard Barry. Mr. Barry contends that the main source of the trouble, so far as the lack of independent reporting at the capital is concerned, grows out of the system of providing standardized publicity material from all governmental offices. This system, which has been inherited from the Creel war days, works to spread throughout the country the views of press agents regularly employed by the departments. And these press agents act, in effect, as the perpetual boosters of their own chiefs. The result is a continual flood of personal publicity and propaganda, which correspondents feel that they must print lest the sources of other information dry up. If this is so—and all the testimony from Washington seems to point in this direction—there is a very simple remedy at hand.

Let the correspondent, when reprinting this ready-made material, indicate the source from which it has come. That would automatically take care of the whole problem.

### Demanding a Lessening of Stage Profanity

**A**MONG all the organizations of the Roman Catholic church, the Holy Name societies occupy a conspicuously honorable place. A flood of profanity has swept across these post-war years, and the Catholic laymen who are banded together in the societies of the Holy Name represent one of the few sturdy defenses against its further rising. Now this order is beginning to give its attention to the use of profanity on the stage, and all decent citizens should welcome its efforts. In the name of "realism" our playwrights have been subjecting the country to a nauseous overdose of foul language. Granted that there are situations in which a man—especially if he lives close to the gutter level—is likely to express his emotions in profanity, the stage has come to employ such language so generally as to rob it of all effect as emphasis, and so unnecessarily as to constitute an offense to many ears. The name of God has been degraded into a butt for a comedian's joke. It has been bandied about as a punctuation mark for the indecencies of stage strumpets. And now, having been thus derided on the speaking stage, it is being blasphemed in much the same way in the talkies—as those who have listened to that noisome mess, "The Cock-eyed World," can testify. The demand for a lessening of this stage profanity comes first from the Holy Name societies of New York. This is natural, for the New York stage has led in foisting this deluge of profanity on the public. But the demand should not be confined to New York. It should be laid before theater managers everywhere, and especially before the managers of theaters in which talkies are being shown. Protestant men's clubs might well make this a cause for united action with the men of the Holy Name societies.

### Churches Call for Investigation Of Textile Situation

**T**HE Federal council of churches, the National Catholic Welfare conference, and the Central Conference of American Rabbis have united to urge the federal government to investigate the entire textile industry. Such a union in such a cause is in itself news. The report of the social service commission of the Federal council of its own investigations at Marion, North Carolina, shows why it has been possible to bring these three bodies together in this matter. The commission finds that, prior to the first strike at Marion, many employes were working twelve hours a day and longer, an attempt was being made to introduce the deadly "stretch-out" system, and there was a prevalence of insanitary conditions both in the

mills and in the company villages. The commission states that the strikes were not due to the influence of "outside agitators," as has been often declared, but represented a spontaneous revolt on the part of the workers. It is shown that the Marion mills, unlike many others in the textile field, have been prosperous. In following this report with the request for a federal investigation, the combined Protestant, Catholic and Jewish bodies condemn resort to violence in industrial controversy, but state that the trouble in Marion has come from "not only the economic confusion in the industry as a whole, but also from faulty conditions in the relations between employers and employes." And the ground for this action by religious organizations is clearly taken in the observation that "the disorder and killings which have recently marked the unrest in the textile industry have appalled all who accept the respective ethical teachings of our religions." Readers who desire to study the details of the investigation made by the Federal council may obtain copies from that body by sending 15 cents to the offices of the council at 105 East 22nd street, New York city.

### A Hard Choice: Charity, Death, or Bankruptcy

THE annual report of the Julius Rosenwald fund deals with the question of medical costs as one of its major topics of investigation. The point of view of the fund is that disproportionate attention has been given to charity service and not enough to working out a business-like system by which persons in moderate circumstances can have good medical, clinical and hospital service at a cost within their means. The honest man of moderate means, sick or well, prefers to pay for what he gets. But, "as medical service has been organized he has often been obliged to accept charity as preferable to either death or bankruptcy." The projects which the fund has under consideration include clinics and hospital developments for the care of persons of moderate means with provision for payment of costs, including institutional charges and professional fees, on an instalment basis. The secretary of the Chicago medical society has published what is deemed a "reply," in which he criticizes the position of the fund as showing "a certain lack of appreciation of the problem in all its aspects." Upon examination, the reply does not appear to attack any of the suggestions of the fund, but it betrays a not unnatural sensitiveness to the implied charge that in many cases medical and surgical charges have been excessive and oppressive. The root of the difficulty is that there is a rather wide difference of opinion as to what constitutes a fair and reasonable payment for a physician or surgeon's time and skill when applied for the benefit of a person of moderate income. Is it proper, for example, that a person with an income of \$3,000 a year should pay a month's salary for, say, four hours of a surgeon's time including an operation and subsequent attention? Or what ratio would be fair? The

matter cannot be settled by an appeal to freedom of contract, for the patient is not free. He is about to die—or thinks he is. The practice of the Mayo clinic points the way to one type of solution: an organization of doctors for cooperative service, and a definite plan for adjusting the cost of treatment to the means of the patient.

### A Lost Opportunity for a Unified Community

**H**OW a great opportunity for a united church in a new and wonderful city was first seen, then partially and temporarily realized, and then lost, is revealed in a communication from Mr. R. A. Long published in the Christian Standard. The place is Longview, Washington, a city which was planned and built by the great lumber company of which Mr. Long is the head, and which has exhibited something of that spectacular development to urban proportions that has characterized the steel city of Gary, Indiana. While the purpose of the letter is to explain and defend its writer's relation to the community church in Longview, the main interest will be in the total situation which it describes, and of which Mr. Long's personal position is only a minor item. Here was a city conceived, planned and built in an amazingly short period. The company which owned the site, planned the city and gave employment to its residents, took thought of parks, schools, boulevards, but not of churches. Soon the Methodists organized a church, but others, sensing an opportunity for a demonstration of unity, persuaded them to join in the creation of a community church. The lumber company gave a lot, and Mr. Long contributed \$38,000 toward the cost of a building. It seemed to him that the most wonderful of all the achievements in the wonderful new city which was the pride of his old age would be "the establishment of a Protestant church which all Protestants could consistently and conscientiously enter into and be members of."

### Why Hopes for Unity Are Not Realized

**T**HE community church of Longview is, by all accounts, a successful and excellent organization. But it is no longer alone. Lutherans, Catholics, Episcopalians, Christian Scientists and Mormons have organized separately. There is what Mr. Long calls "a mission church of some kind," and the Disciples have recently begun to hold their own services in a private house. Mr. Long, who is a devoted and conservative Disciple, meets with the Disciples when he is there, and explains that he could not join the community church because "I believe the Lord, in the establishment of his church, considered certain commitments as very fundamental, and I do not understand that the community church has committed itself in any very definite way. At least it has not included some of the fundamentals which would be necessary

for me to become a member thereof." The reference is doubtless to immersion. And so, since the various "fundamentals," as seen by different groups, are not made obligatory upon all members of the community church, the old sectarian condition is established, and the opportunity to organize the Christian forces of a new and vigorous city on a unified basis has been lost. "So," says Mr. Long, "my hopes of the community church satisfying all Protestant Christianity have not been, and seemingly cannot be, realized." And yet, how easily they could have been—if men like Mr. Long had been as generous in their fellowships as in their gifts and had been willing to concede that all the various things which seem "fundamental" for them need not be enforced as fundamental upon everybody else in the church.

## Let Us Pray!

**O**N MONDAY next there convenes in London a conference which holds in its keeping the hope of the world. Great Britain, France, Italy, Japan and the United States will be represented. But every ruler, every legislator, every thoughtful person in the world will attend that conference in spirit. Intricate and unparalleled installations of telegraph lines and radio equipment will be set up at the very doors of the rooms in which the delegates gather, for a waiting world will demand instant knowledge of what transpires. Will the great naval nations begin to disarm? Or will the race toward naval preparedness—the race toward hell—continue?

Every Christian-minded person in the world will watch the conference with sleepless concern. Here is humanity's consummate hour of hope! Is there to be an arrest of the irrational policy of competitive armament? Not only so, but is the process to be turned in the opposite direction by the launching of a policy of actual reduction of armament? The world now hopes not merely for the setting of a limit to which each nation may build; it hopes for a definite reversal of naval policy. Such a reversal of policy demands the making of an actual start in the revolutionary task of *unbuilding* our huge naval systems. Arrest of competition is not enough. The existing naval establishments have been erected on the hypothesis of war. But the nations have bound themselves, in the peace pact, never again to go to war with one another. A legal and moral revolution has already taken place. A revolution in practical policy must follow it.

The London conference ought to open the way to this new policy. Herbert Hoover says so. Ramsay MacDonald says so. They are only expressing the enlightened public opinion of mankind. The Christian churches have been a mighty factor in producing the moral and legal revolution. They sang hallelujah when the Pact of Paris was signed making war an international crime. They now have the right to

demand of their governments substantial proof of good faith in their renunciation of war. The test of a government's good faith is its willingness to make a decisive beginning toward the ultimate reduction of all navies to the minimum and justifiable size required for ordinary police work along the paths of the world neighborhood.

What can the Christian people now do? The answer is very simple, and it may seem, at first, very conventional. The Christian people of America can pray for the blessing of their God upon the London conference. That is all they can now do. The conference is about to open. It is on the other side of the sea. We have no way of effecting contact with it save by prayer. But prayer is the most powerful instrument which the spirit of man can use. It abolishes distance. It effects an entrance where committees and lobbies meet closed doors. It gets results by incalculable means.

Daily, there will stand at a little microphone in London a man who will talk in a low voice telling what the conference has done that day. His voice will be heard by millions on this side of the great sea. Shall not Christian men and women speak to the conference through the instrument of prayer? Which is the greater mystery—prayer or the radio? Shall not the prayers of humanity asking for relief from the curse of war find voice in these decisive weeks? Who will say that there is no power to broadcast such messages—aye, to carry them into the very hearts and minds of those who sit at the conference table?

These words are not intended to be taken mystically. Our faith has in it an element of calculation. Let us begin where we are, at this editorial desk. The thousands of readers of these words are, by a conservative estimate, distributed among at least 25,000 churches. Let us assume an average membership of 300 persons for each church. Here is a potential prayer circle of 7,500,000 Christian people! There is not a single reader of these words who could not bring to pass in his church an exercise of the instrumentality of prayer—private, congregational and in special groups—beginning on Sunday, January 19, involving every member, and continuing through all the weeks of the London conference.

You are a layman. What can you do? Many things, obviously. But the most obvious is this: You can call your pastor's attention to his duty and privilege. A mere word from you will fire his heart with a sense of the moral majesty of religion as he leads his people to participate through prayer in a world event pregnant with vast possibilities of human weal or woe.

You are a minister. Nothing will so lift the religious mentality of your people out of the rut of pettiness and parochialism as to pray with them for the fulfilment of the hopes of humanity which hang in the balance at St. James palace in London. Nothing will so greatness your ministry in the eyes of your people, and in your own esteem, as the consciousness that yours is the kind of a job which connects you and

them, effectively, with the great issues of human destiny. You are not praying in a vacuum. You are not merely mouthing pious words. You are not trying to prevail on God to do something which he is unwilling to do. You are trying to do your part so that God can get his part done. You are, in Dr. Wieman's vivid illustration, closing the circuit at that point where you and your people stand, so that the power of God, who is the God of Peace, can flow through.

Is there a reader of *The Christian Century* whose liberalism has made it impossible for him to act in accordance with this elementary faith? Is his praying a mere poetic expression of subjective emotion? Is it a formal mouthing of solemn language from which the vital content has been sapped by scientific doctrines? Does he greet with a lifting of eyebrows this call to a nation-wide concert of prayer, appearing as it does in the pages of a journal committed heart and mind to modern as opposed to medieval views of religion? We cannot stop at this time to argue the question of the validity and effectiveness of prayer. But we ask him, apart from all theorizing as to manner of operation, whether the prayers of seven and a half million Christians in 25,000 American churches would be utterly vain? Is there even an avowed atheist who will say that such prayers would register only zero? We do not believe there is. How confidently, then, may we who conceive the universe as essentially a spiritual system, not all of whose realities and forces are disclosed in those aspects which it presents to our five senses,—how confidently, then, may we lay hold of the instrument of prayer and use it for the high ends of the kingdom of God!

Here is a form of activity which the church may exercise in public affairs which is beyond criticism by the church's foes. Of late the Christian church has been under fire for the part which it increasingly plays in attempting to remedy social and political wrongs. It has been told that it had no business to make reports on conditions in steel mills; that it had no business to give advice to legislators; that it had no business to attempt to take a part in regulating social conduct. No churchman need apologize for these attempts to rescue religion from its public impotency. But who will dare to tell the church that it has no business to pray?

It is well for a church praying for peace—for a peace which rests upon justice rather than on might, for a peace which fulfills the solemn pledge of the Pact of Peace—to realize that never were the enemies of peace, the devotees of brute force in national policy, so active as just now. A wide difference obtains between a present-day prayer for peace and all the prayers that for centuries have ascended from Christian altars. In the past nobody expected an answer. Hence, everybody prayed for peace. It was the only decent thing to do! Nobody *prayed* for war; they just expected war and prepared for it.

But now the peoples of the world envisage peace as a practical possibility. The nations have taken certain

definite steps toward it, chief of which is the signing of an omnilateral contract in which they solemnly condemn war and promise one another never to resort to it again. The effect of this has been to arouse almost to a frenzy those who have a stake in the war system, or who believe in war, or who fear to entrust the destiny of their nation to an order of justice and law. These are joined by those whose cupidity finds a way of making financial gain by feeding and exploiting the prejudices and fears of the multitude.

Those who are actuated by these motives, we may be sure, are praying to their gods, whether Christians pray or not. Alarmed at the progress made by the movement for peace, they are engaged in frenzied activity to make a last stand against the oncoming order, or at least to save something from the wreck of the old war system. As anybody could have predicted, the war system is dying hard. Its agents and apologists have confessed the desperateness of their position by the devices to which they are resorting of late. Their sordidness, falsity and knavery have been exposed, but shame does not stop them. They dare not stop their efforts. Let peace progress go but a little further and these war makers will be out of a job forever. So they go on fighting ruthlessly, ceaselessly, using any weapons.

Here is Shearer, driven into disgrace by an outraged public opinion, back again on the platform of Carnegie Hall to lecture, according to the advertisements, on "The inside story of ten years of international intrigue against U. S. sea power, with comments on the approaching London conference." Here is the Washington Post, shamelessly trying to sow seeds of discord among members of the American delegation, and drawing from Secretary Stimson an open and itemized castigation. Here is the Chicago Tribune, shrieking out in its frenzy that the President is a "pacifist," expecting thus to damn him with a label. And here are endless newspaper dispatches and editorials—many of them printed in papers that consider themselves in favor of peace—emphasizing over and over again the difficulties that lie in the path of the coming conference and the uselessness of expecting that it can accomplish anything.

The worst of it is that, as the critical hour approaches, this spirit of defeatism appears to be gaining ground. The cause of peace has less to fear from a Shearer or a Washington Post or a Chicago Tribune, than from a New York World, great liberal organ, moaning over the outlook and asking the government whether, on the whole, it would not be better to call the conference off; or from a New Republic, listing "The booby prizes for 1929," and conferring the booby prize in statesmanship on the Kellogg pact and the curtailment of battleships.

This is spiritual defeatism. Its effect on the London conference is more sinister than open opposition. The prospect of success at London depends largely on the spiritual valor with which the Christian mind of the world meets this defeatist temper. There is

only one weapon on which we may now rely—that is the weapon of prayer. These last days before the conference, and all the days during which the conference is in session, should be days of unremitting prayer. What we hope for—what we have faith to believe can come to pass—is a stirring of the bottom deeps of the church's life with the sense of a great crisis, which will drive men and women to their knees, and there make them agonize before God for the salvation of mankind from this curse.

Upon every reader of *The Christian Century* we would press home the reality of the present crisis. If there is any root of religion as a personal responsibility left in us, now is the time to cultivate it by personal prayer in closet, in family circle, as well as in church. No service should be held—no Sunday school should meet—no young people's society, men's club, women's society, official board meeting, old ladies' quilting bee (if there still are such)—no Christian group should be allowed to foregather and adjourn, while the London conference is in session, without a prayer to God for the triumph of peace. A new vitality can be infused into the midweek prayer service by bringing into it information concerning the progress of the conference and having the prayers focus upon London and Washington. If the prayer meeting has been given up, revive it—for here is something to pray about! And if there is no other way of making sure that the urgency of prayer takes hold upon your community, form a group of your own, and let it begin to pray!

At the risk of seeming over-didactic, two things are suggested, for the sake of securing concerted action: First, that the President of the United States be always specifically included in the prayers for the conference. His was the initiative which prompted it. Moreover, our responsibility is first to our own nation of which he is the head. Secondly, that, at all meetings where prayer is made, a consistent and unremitting policy be followed of writing to the President assuring him that he was remembered, then and there, in prayer, and that he is being supported in his endeavor to cut down the armament system of the world. The spirit of God has many ways to bring to bear upon one who is a subject of prayer the grace and benefit of the petition. But there is no surer way than for those who pray for him to tell him so! President Hoover is a man of prayer, as he himself has beautifully confessed. The white house should be showered with letters and telegrams from the Christian people of the United States from this day on, telling its Christian occupant that our hearts are bearing him up in prayer, and that our hands and purposes are in full support of his course.

There is nothing new, in principle, about this. For fifteen hundred years, ever since the baptism of Constantine, the Christian church has been reinforcing governments with its prayers. Even corrupt policies of state have had the support, alas, too often, of religion. The church—aye, the church of Christ—

has offered its prayers for centuries to the god of battles. We have called the blessing of God upon armies as they went forth to kill God's own children! Christ forgive us! We knew not what we did! But now let us pray for peace! Let us pray for that which a God whom we think of as Father of Jesus must supremely desire: the abolition of the implements and the spirit of war.

It is not often that our editorials take the form and tone of an exhortation. We make no apology for it in this instance. This is not just an editorial. Its words are written with a solemn, a trembling, sense of the unique moral responsibility with which this journal of religion is invested. There is enough moral power lodged in the readers of these words, if it were exercised through prayer, to gird President Hoover with such strength, to open before him so clear a path, and to equip him with such resources of skill and diplomacy and courage that he would be not only brave to lead his own people but competent to win all hesitant peoples to a course whose taking will surely make an end of war.

Let us pray!

## The Orient is Not Bluffing!

**T**HE shortsightedness of most newspaper comment on recent developments in India and China is almost beyond belief. It reflects an ignorance of oriental affairs, and the survival of a spirit of easy condescension, that should be impossible. It is even possible to discern, between the lines of many editorials and dispatches, a scarcely veiled contempt for peoples who have threatened to make trouble and then, at the critical point, have chosen policies of conciliation. The westerner who should be thanking his gods that the test of violence has, for the moment, been postponed seems rather to enjoy parading his contempt for those who have extended the time for peaceful negotiation.

It is quite true that the Indian national congress and the Chinese nationalist government sidestepped the issue of violence in their recent decisions. Despite a formidable minority which favored an immediate declaration of independence, the Indian nationalists have adopted the program supported by Mahatma Gandhi. This stands by the principle of non-violence and pushes the beginning of civil disobedience into an indefinite future. Likewise, the authorities at Nanking, while proclaiming the legal end of the period of extraterritorial rights for foreigners, have made the actual and final abrogation of those rights a matter for continued diplomacy.

A week ago it was impossible, on the basis of the newspaper dispatches, to tell with certainty what the decisions of the Lahore congress had been. Supplementary information makes it clear that the decisions of the congress left the Indian nationalist movement in this position: Complete independence has been

adopted as the final goal. This is to be attained by a gradual policy, which is to be non-violent in its manifestations. The first, and immediate, step is a legislative boycott, under which nationalist members of the Indian legislatures are called on to resign. The second, and imminent, step is the refusal of participation in the viceroy's coming round table. Beyond this, no definite procedure has been adopted, but the executive committee of the congress, a permanent body with about 300 members, has been empowered, at its discretion, to institute mass civil disobedience in the form of non-payment of taxes. The congress gave an indication of its temper when, by a vote of 942 to 792, it expressed its indignation at the recent attempt to bomb the viceroy.

This outcome of the Lahore congress represents a victory for Mr. Gandhi. In this, it represents a victory for the principle of non-violence, although the congress was frequently disturbed by demonstrations of young nationalists favoring resort to the most extreme tactics, including political assassination. It also represents a rejection of the demands of the left-wing of the nationalist movement, which favors immediate, positive action against the British authority. But recognition of these encouraging factors should not obscure the enormously important fact that Mr. Gandhi—who now stands in the center—has abandoned dominion status as his goal, and has swung the nationalists to a demand for complete independence. To regard such a demand as a middle-of-the-road policy is in itself a measure of the distance which India has already traveled and of the difficulties with which the British administration finds itself confronted.

The action of the Chinese government has in it much more of a bargaining spirit than that taken at Lahore. It has taken two forms. To the public, the Nanking authorities have issued a mandate which sets January 1 of the present year as the end of the period of extraterritorial rights for foreigners. The official document reads: "On and after the first month of the 19th year of the republic all foreign nationals now in the territory of China who are now enjoying extraterritorial privileges shall abide by the laws, ordinances and regulations duly promulgated by the central and local governments of China." Such a decree is well calculated to satisfy the demands of the Chinese masses for action on the part of the central government doing away with special privileges for foreigners.

At the same time, the government's decree closed with a suggestion of a period of deliberation before any actual steps should be taken to close the foreign courts in China. This was, in other words, an invitation to the foreign powers to resume the negotiations looking toward the abolition of extraterritoriality which were dropped in 1926. The powers have so interpreted it. The British foreign office has taken the lead with an exceedingly wise note, signed by Mr. Henderson, which says: "His majesty's government are willing to agree that January 1 should be treated

as the date from which the process of the gradual abolition of extraterritoriality should be regarded as having commenced in principle and would have no objection to any declaration conformable to that attitude which the Chinese government may think desirable to issue." This interpretation of the diplomatic situation created by the Chinese mandate has been accepted without reservation by the Nanking minister of foreign affairs. It therefore provides the basis on which negotiations between Britain and China, and probably between other countries and China, will proceed.

This is the situation in the orient as it stands in the middle of January, 1930. To confront it with a jeer: "See! they were only bluffing; they never meant to make good their threats," is sheer stupidity. It is the sort of stupidity that will help to create future crises to take the place of those recently, and fortunately, avoided. For two things can be said about this far eastern situation as it now is:

1. The men who advocated independence at Lahore and the men who have demanded an end of extraterritoriality at Nanking have not been bluffing. The Gandhi program, holding the Indian nationalist movement to non-violence and setting no definite date for the beginning of civil disobedience, passed the congress by the narrowest of margins. On one test vote in the powerful executive committee, Mr. Gandhi had a majority of only one. The majority who voted with Gandhi, and the minority who favored immediate action—which is to say, an immediate attempt at revolution—were not bluffing. Mr. Gandhi is no diplomatic David Harum. No man in the world has shown more complete indifference to "practical considerations." The men at Nanking are, to a considerable degree, bargainers. They are quite ready to play the usual diplomatic game. But they are not bluffing. They know that their government cannot survive much longer unless it convinces China that it can deal with the problem of foreign aggression. Behind their willingness to delay both Lahore and Nanking are intensely in earnest.

2. The incalculable elements in both India and China are the masses. The Lahore congress, under the spell of Gandhi, was ready to vote in favor of attempting to secure independence without resorting to violence. The Nanking government, under a sense of its own weakness, is ready to admit another long period of negotiation in the process of abolishing extraterritoriality. But how long will the masses abide by either program? In dealing with the illiterate masses, in both countries the nationalist leaders have to be content with reiterating one or two simple ideas. In India, these are "independence" and "civil disobedience." In China, this is "the end of special privileges for the foreigners." The power of these ideas is in their simplicity. But the danger of them is equally there. Leaving out of account all the Moslems, all the untouchables, all the inhabitants of native states in India, as being outside the influence of the

national congress, there are at least a hundred million near-illiterates who are well within the orbit of nationalist agitation. Give them a few months of shouting "independence" and "civil disobedience"—especially under the influence of the radical young nationalists who come nearest to the masses in their activities—and what will the outcome be? The same outlook obtains in China. Give the masses there a few months of celebrating the end of foreign privileges, without any idea of the provisos with which that process is hedged about, and almost any unhappy incident may come to pass.

We do not say these things to induce pessimism, but to guard our readers against the superficial optimism and irritating complacency which has marked much comment on recent events in the orient. Is there danger in the far east? Yes. There is grave danger. For the next eighteen months, at the least, both in India and China the whole order will have to proceed knowing that explosives lie on every side—and beneath. Tact, patience, wisdom may bring the orient through without a disaster. But disaster might come tomorrow.

## Henry Ford and His Cars

A Parable of Safed the Sage

I HAVE a friend who spake unto me saying, Come thou and ride with me in my New Car. And believe me it is Some Car, being a Lincoln.

Now I like to ride in the Cars of my friends, and the better the Car the better I enjoy it; and none of my friends have Cars any too good for me.

And we were hitting the Road at a fairly good pace when we heard a Rattling behind us. And we paid little attention until it Honked and pulled out to pass us. And as it came alongside, and was near abeam, we looked at it the more attentively. And it was an old model T Ford Car, such as Henry was wont to build in the days when he said that his Cars might be painted any color just so it was black. And this one was no longer black, and it looked as ill without paint as do some women who are accustomed to it.

Now my friend might easily have stepped on the Gas and have left the old Ford to enjoy his carbon monoxide as best it might, but he was not racing and moreover he was interested.

And the old Ford went rattling and slambanging down the pike and honking to everything in front of it to give it room to go by.

And I said, I am not yet old; neither am I quite so young as I once may have been. But I am old enough to have some sympathy for Efficient Senescence.

And my friend said, After all, thou must hand it to the old Ford.

And I said, Henry deserveth great credit for this, that he kept the Horseless Carriage of forty years ago from becoming a badge of a Class Distinction.

And moreover I think he would enjoy sitting in a Lincoln and being passed by an old rickety Model T of his own ancient vintage.

And my friend inquired, saying, Doth Henry drive a Lincoln?

And I said, When I was in Detroit a while ago, he was running about in an old Ford coop.

And my friend said, I am glad that this ride is giving thee pleasure, though I had expected that thy word of praise would be for my new Car and not for that farmer and his old one.

And I said, Think not that I fail of appreciation of thy fine new Lincoln. And come not after me to drive in any old Model T. I am not yet obsolescent, and whatever is new and of Improved Model that I like. Nevertheless, I must record that the most pleasant incident of this happy trip with thee hath been the witnessing of the exploit of the old Ford.

And he said, Believe it or not, and admit it or not, that sheweth that thou art growing old.

And I said, We will let it go at that. When I was in Colledge, and I am of the 1885 Model, I read the treatise of my friend Cicero De Senectute and I could add for him one other to the compensations of advancing years.

And he said, Tell me what it is.

And I said, In this hustling generation, when Youth will be served though it crowd Age into the ditch, it is good now and then for a man whose hair is white though his heart is young to see an old Horse win a bet or an old Ford go rattling past a Lincoln.

## *I Looked for the Holy Spirit*

THEY told me about the power of the Holy Spirit, and I looked for it in the book they said was inspired. I looked for it in the churches where men came to worship and pray. They told me to wait on it, and I waited for it in hours of prayer. In the fields and woods I waited for the still small voice. In the great stillness of mountain valleys and wide prairies I waited for it. They said, "Be still and know."

Remembering the Master who walked with men I looked for it in the market place, at the gate of the temple, at dinner with Publicans and Pharisees, at the well, and at the pools and public places where men come for physical and mental healing.

I found the Holy Spirit in the noise of cities. I found the Holy Spirit in the society of men. It was a gray mist hovering over the machines of industry. It was a soft hand on the face of a worker there. It waited silently in the offices where the machinery of tape and paper hummed busily. It was there where men met men in the simplest and most elaborate sociabilities, the loafers in the square and the lady at her afternoon tea.

I looked for the Holy Spirit and I found it in the society of men.

RAYMOND KRESENSKY.

# The Menace of the Movies

By Fred Eastman

**E**I GHT years ago Mr. Will Hays, a Presbyterian elder, became "czar" of the movies. He let it be known that he intended to clean them up. The churches and the better element generally accepted his promise in good faith. Ominous mutterings of censorship and federal regulation had been growing for years. Mr. Hays pleaded for a chance for the industry to reform from within. It was given that chance. The churches and other institutions interested in the protection of children and in the development of the movies as a means of recreation and of education gave thanks that at last they had a friend in the movie court. They called off their dogs of opposition and tried to cooperate with Mr. Hays. They appointed various committees to suggest better ways in which the movies could serve the public. They encouraged local churches to install motion picture machines in order to be ready to show the better pictures that were coming—pictures that would fit into the churches' program of religious education. They issued selected lists of approved pictures. They urged local pastors and educational groups to cooperate with their home-town exhibitors to encourage the good and discourage the evil.

## Has Mr. Hays Made Good?

Eight years have passed. Have the pictures been cleaned up? Has Mr. Hays made good his promise? Or have the better elements of the American public been fooled? In its issue of November 6, 1929, *The Christian Century* asked its readers to answer the following questions concerning the motion pictures in their respective communities: Are your movies today any less of a menace to the mental and moral life of the community than before Mr. Hays assumed office? Are they any less devoted to blood and thunder, crime, gun-play, lasciviousness, sentimentality, and inanity? That they have greatly improved in the technique of production—in photography, visibility, smoothness and such—is undisputed. But to what extent are they any better in character, in content, and in effect upon the people who see them?

The answers to these questions have been turned over to me and I have read every one with care. I have also read every important article and book published on this subject during the last five years, so far as I have been able to lay my hands upon them. Further, I have had access to the valuable studies made in the department of sociology of the University of Chicago under the direction of Prof. E. W. Burgess. Still further, I have considered my own experience in trying to secure better pictures for my community, and as a parent helping the family in its search for suitable movies. And finally, I have studied the literature and publicity matter issued by Mr. Hays's office. With this as a background, I am writ-

ing a series of articles hoping that they may help to clarify our thinking on this subject so vital to every home in America.

## The Present Situation

Let us begin with the present situation as reported by the readers of this journal. The first significant fact is that of all the letters, and they come from every section of this country, only one expresses an opinion that the movies are any better in character and content today than they were seven years ago when Mr. Hays assumed office. On the contrary, *they are practically unanimous in their assertion that the movies are as bad or worse than they were then and that they constitute nothing short of a menace to the mental and moral life of America.*

The readers speak for themselves. Here are a few typical statements from Boy Scout leaders, pastors, parents, teachers, and young people:

As one of the volunteer leaders in the Boy Scout movement, I naturally have been giving a great deal of attention to the effect of the movies on the boys of our community, and it is a conviction with me that the present-day moving picture, on the average, is having a detrimental effect on their moral and spiritual development. That statement is not universally true, inasmuch as there are some good moving pictures being presented to the public, but the average picture is objectionable and is not conducive to good morals.

Very definitely answering your questions, therefore, I would say that the present movies are *not less of a menace to the mental and moral life of the community than before Mr. Hays assumed office*, and, second, they are *not any less devoted to blood and thunder, crime, gun play, lasciviousness, sentimentality, etc.*

Almost every one of the present day movies shows drinking scenes, indulged in by both men and women, and in practically every one, women are shown smoking cigarettes and drinking high-balls and cocktails, so that the average youth of today between the ages of eight and sixteen has the impression that he most certainly will have to drink and smoke when he becomes of legal age. We are still having entirely too many questionable sex plays that are over-emotional and over-sentimental. We are still showing moving pictures of our soldier boys in France drinking and carousing with native women. Therefore, in my judgment, Mr. Hays has failed in properly regulating the movie business, and he is permitting a great educational institution to be operated to the detriment of the people of the land at large.

Naturally, there are many good features connected with the motion picture business, and the writer thoroughly enjoys going to the good pictures, and am entirely willing to take my boys to them, but in my judgment the bad outweighs the good.

North Canton, Ohio.

FRANK G. HOOVER.

Eight years ago I went to New York with a number of photographs I had taken from the billboards of one of our theaters here in Topeka, advertising a motion picture made by one of the largest film companies in America. They were at the time asking for page advertisements in the *Christian Herald*. The photographs I laid on the desk of the manager of this company were so lewd and suggestive that I think any one sending them through the post office would have been liable to arrest.

When I showed these to the manager he showed me a pile of telegrams that had come to him from several women's church societies, protesting against the picture showing in their towns.

But when I asked him if he expected the Christian Herald to advise our readers to see such productions he simply smiled and said the picture cost \$75,000 and could not be withdrawn.

Two years after Mr. Hays was appointed by the motion picture industry to supervise their business I sent him a large number of advertisements clipped from our local dailies, using the most suggestive pictures and language to entice young people along the most vicious sex appeal. I added my protest against the pictures so advertised and, so far as I know, nothing was ever done then or since to stop the use of such advertisements or make the pictures any cleaner.

A few days ago my wife and I went to see a film here in Topeka that was advertised as a "sweet and charming love story." The picture itself was free from any objectionable features, although there was not the slightest reason for making it so far as any real value to any one is concerned, but before it was shown there were thrown on the screen so-called "educational" pictures that were so suggestive and vulgar that the effect was sickening in the extreme. And before the "sweet and charming love story" was shown, the manager of the theater announced a coming picture that had all the vulgar and suggestive sex appeal of the worst type of the worst films now showing.

In my opinion, the motion pictures of the present are worse in every particular than they were ten years ago. I saw pictures of Grimm's Fairy Tales, given in Bergen, Norway, ten years ago, that were delightful and wonderful for children and grown up people. Never anything like it in America. The motion picture industry is industriously taking away from our children and young people the finest things that make for pure and happy character.

Topeka, Kan.

CHARLES M. SHELDON.

There is nothing in American life that needs reform quite so much as the moving pictures. One would not suppose there was any censorship or discrimination in the production of these scenes, many of which are lessons in bad manners to children, or in bad morals to youth and grown people. One Saturday evening picture, such as is shown in many of our moving picture houses, will offset the good of several sessions of Sunday school or church.

Concord, Mass.

WALLACE B. CONANT.

Morally the movie is where it was seven years ago. It is certainly true that our young people are finding in the movie theaters drastic revisions of the religion taught in the home and the church. The crime wave has certainly been augmented by the lessons perpetually instilled in these picture houses.

Marion, Ind.

E. M. MARTINSON.

I have not been able to notice any betterment in the movies during the past seven years. No matter how carefully you choose your program, some scenes will appear before it is over that are objectionable. Gun play, crime, lasciviousness, etc., run through a great many of the pictures that appear in smaller theaters.

I think the movies have a bad educational influence on many children. If they are not vicious they are just cheap and time wasters.

Nowata, Okla.

EDWARD J. CARSON.

The movies in this section are bad enough, with their highly unsavory and lewd advertising on bulletin boards and newspaper sheet; with their open and unashamed presentation of illicit and immoral scenes of breaking homes and broken morals.

I hope the day will soon come when we shall have some control over a business—or more properly, a "traffic"—that exploits all the finer sensibilities and aspirations of our boys and girls for the sake of adding dollar to dollar.

Midland, Mich.

W. J. DUDGEON.

Intelligent people do not need to be told the character of nine-tenths of the pictures shown today. I sat through four reels of one of them last night. The news reel was great. It brought to this isolated community events and scenes far removed in the great world ashore. I saw the winning game in the world series. I saw Premier Ramsay MacDonald standing beside President

Hoover. As I reflected upon these men and what they represent in their efforts for international good will, disarmament, and lasting world peace, I could not refrain a hand-clap.

But the picture that followed . . . It was sex appeal from start to finish . . . The characters were introduced in a "theatrical boarding house." The feminine characters were of the type Dr. Hadfield describes as "oozing sexuality in every pore, and by every article of dress" and undress. A ballet was introduced where, if the dancers had been black instead of white, one might have thought himself in jungleland.

North Haven, Maine.

HENRY FELTON HUSE.

I regret to be compelled to say that, in my judgment, Mr. Hays has failed mentally, morally, and spiritually.

I hesitate to speak too certainly on matters of this type, for one's own personal make-up may sometimes betray one into making extreme judgments. However, matters have reached such a stage now that almost any extreme condemnation of motion pictures may be made publicly without any one's feeling that it goes too far to be the truth. I find such utterances as the following quite commonplace in our community: "There are some few good plays left, but they have to be filled with filth in spots." "The producers must be rotten or else they believe the public is rotten." "It is too bad that pictures of horrible night life, of crime and lust, are being produced for the morons of America, while little or nothing is being produced for the decent American family."

I am not in favor of censorship, but I do feel that it is a crime on the part of the state to permit the exhibition of underworld pictures of crime and lust, of triangle-love of the most disgusting type, and then to punish the poor victims that have suffered from such contamination. If the state is to continue to punish racketeering, bootlegging, theft and murder, then let it ban pictures that promote these. If polygamy is a sin and the state intends to continue to punish polygamists, let the state censor out the scenes and words of a modern motion picture that tend to produce nothing but polygamist habits of thought. And if motion pictures continue on the same plane as they are now, and the state does not go on to censorship, we have a right to believe that all our gestures at law-observance and law-enforcements are mere acts of hypocrisy.

Adrian, Mich.

ALBERT W. KAUFFMAN.

About forty young people of our church between the ages of twelve and seventeen discussed the following question: "What are the movies doing to our ideals and our morality?"

A large majority of those present expressed a frank opinion as to the effect of movies along several lines. They felt that the average comedy was a flat failure, that the crime expressed in movies had a tendency to lessen their sensitiveness to crime, that often when they went, not knowing anything about the picture except the name, the picture turned out to be really bad in its character, yet their motive in going was simply for an hour's entertainment. They acknowledged the presence of murder, immorality, sentimentality, and inanity, with special stress on the last two points.

I feel the worst thing about the movie is the false impression given by the name and advertising. Often a good picture is featured so that it looks shady and a bad picture is made to appear good in content and character.

Middlebury, Vt.

H. ELIZABETH Ross.

The movie I saw last night was not one I picked specially. I didn't even refer to the newspaper. I merely went as one among the crowd to the Monday evening show in the leading theater in town. The theater was crowded as usual. The majority of the audience I should say was between twelve and twenty-five years of age, the rest being over twenty-five. There were few younger than twelve.

The movie was a Warners Brothers picture called "Is Every Body Happy?" The teaching of this show was along two lines: (1) Jazz is something that we must all be converted to as music of worth, music that expresses the heart of America today, music

that we must learn to appreciate if we would be good Americans; (2) Happiness—note the title—comes in having wealth, pleasure, a jazz-minded girl to love, and a stage success in New York. Besides, this movie displayed itself in the almost complete nudity of the principal female character most of the time.

Kittanning, Pa.

LOUIS L. PERKINS.

The one reader whose voice is raised in behalf of Mr. Hays's accomplishments should also be heard:

He has accomplished much. He has driven as near to the purity line as possible, without wrecking the business.

College Corner, Ohio.

E. A. ALLEN.

Such is the testimony of the readers of The Christian Century. Over and over again in their letters occur such suggestions as these: "Censorship seems the only way out," "The producers must be rotten or else they believe the public is rotten," "We seldom go any more—we can't stand them," "Even when the main feature is unobjectionable we are afflicted with supplemental numbers that are coarse or dirty," "The picture itself was not bad, but the advertising tried to make us believe it was."

#### *Advertising Will Rogers*

On this last point I should like to add a recent experience of my own. Each week my boys and my wife search the advertising pages of the Chicago papers to find some movie worth seeing. They are not squeamish and would not object to a little dirt if they could be assured of a considerably larger amount of fun. But the gentlemen who write the movie ads seem to be under the impression that the American people want nothing but dirt. They scare us away from the pictures by their ads. As a result, week after week my family decide on some other form of recreation.

The other day, however, I insisted that there must be some movie in town that was not as rotten as the ad-writers tried to make it. I found that Will Rogers was showing in a picture entitled, "They Had to See Paris." The ad pictured Mr. Rogers looking down upon an almost naked woman, and the ad-writer informed us that we would see "father and son frolic with gay French girls." Now, I knew enough about Mr. Rogers to feel certain that he is not the sort to allow himself to appear in a dirty picture, no matter what the ad-writer said. So I marched the family down to the theater. At the sidewalk we were almost turned away by another bunch of ads emphasizing the near-naked French girls and minimizing Mr. Rogers. Once inside the theater we saw an excellent picture, with Will Rogers playing admirably a part as clean as a hound's tooth and as appealing in its shrewd and homely humor as David Harum or the Connecticut Yankee. Now, why, why in the name of all that is wholesome, was that picture—one of the cleanest and funniest—advertised as though it were one of the dirtiest?

But to go on with the testimony concerning the present situation: Mrs. Alice Miller Mitchell has just published a book entitled "Children and Movies"

(University of Chicago Press) in which she reports the results of an inquiry into the movie experiences of 10,052 Chicago children. She classifies boys in three groups: Delinquents, non-delinquents, and Boy Scouts. She finds that the delinquent boys were the most constant attendants at the movies, the non-delinquents next, and the Boy Scouts the least.

When we turn from such scientific studies and from the witness of the far-flung line of Christian Century readers and take up the testimony of editors and writers, the result is the same. An editorial in the Washington Star says: "Writers, directors and producers . . . have gone wild with the idea that American audiences are interested only in jazz, cocktails, and crime." The editorial goes on to mention a few pictures recently released that explain the increased cry for censorship. Struthers Burt writes in Scribner's: "That something is wrong even the motion-picture people themselves are beginning to suspect. They suspect this because motion pictures are losing money; . . . they suspect this because out 'in the sticks' murmurs of discontent are increasing from what are known as 'boob audiences.'" John Peal Bishop, in the New Republic, declares: "Just now the movies seem to regard the quality of sex appeal in an actor a sounder investment, for the sake of the box office, than talent." Over against this chorus of protest one hears the occasional piping of some individual telling us that Hays is in his heaven, all's right with the show. But with one or two exceptions all such judgments seem to emanate from Mr. Hays's own organization.

#### *Movies Have Not Cleaned Up*

The testimony, therefore, seems overwhelming to the effect that the movies have not been cleaned up. Their character is shady. Their morals are a mess. Their pull is downward. They are sickening the better elements of the public. They are causing a tolerant and liberty-loving people to raise the cry of censorship. But, worst of all, they are educating millions of young people daily in false standards of taste and conduct, false conceptions of human relationships.

Here is the crux of the matter. If the movies were confined to the night-club districts of a few big cities they could be allowed to go their hellward course with only such interference as the police saw fit to give. But they are not so confined; they reach out and touch about 250,000,000 persons the world over every week. Probably at least half that number are boys and girls in their teens, the citizens of tomorrow. In some 20,000 motion picture houses in America young people are seeing muck and crime, jazz and sensuality, presented as real life.

That is not all. The American motion picture industry, which now boasts two billion of capital, now supplies the motion picture markets of the world. Nearly 90 per cent of all movies are American made. The foreign market now constitutes 40 per cent of

the market for the organizations represented by Mr. Hays. The people who see these pictures abroad are gaining their impressions of America from them. And those impressions are turning the world's respect and good will away from us.

All this points to a clear conclusion: The movies, in their present condition, menace our youth and America's good name across the seas. In moral tone

they have shown little or no improvement since Mr. Hays took office. Their great increase in numbers and especially their extension in foreign trade have multiplied their harmful influence.

*This is the first of a series of articles by Dr. Eastman on this subject. The second, "Our Children and the Movies," will appear next week.*

## Ratify the Pan-American Treaty!

By G. B. Winton

THE countries of Latin America have consistently shown themselves friendly to peaceful methods of settling international disputes. A cynical interpretation of this might credit it to their sense of economic and military weakness. That this consideration is not wholly absent, in the case of many of them, is probably true. Yet it is also a fact that the leaders of thought in Hispanic America are much given to idealism. The domestic problems of many of these countries are well nigh insoluble—certainly they are not to be disposed of on an idealistic basis. But in the realm of internationalism the idealist finds himself freer. Some of the finest utterances extant concerning world brotherhood and the unity of mankind are to be found in books in Spanish and Portuguese, products of South or Central American thought, or of Mexico or the West Indies.

A proof that these sentiments are not mere theories is found in the fact that a considerable number of the Central and South American countries entered heartily into the plan of Mr. William Jennings Bryan, in those years of his service as secretary of state before the world war darkened all horizons, to form a network of bilateral treaties of arbitration which should virtually cover the western hemisphere. Again, following the war, those same countries, without awaiting the lead of the United States, promptly joined the League of Nations.

### Fidelity to Conciliation

Besides all this, in the successive Pan-American conferences, notably the fifth, at Santiago, Chile, and the sixth at Havana, these same countries, with not much encouragement, it must be confessed, from our own, kept bringing forward this matter of international conciliation, the peaceful settlement of disputes, compulsory arbitration, and so on.

This persistence resulted in the formulation by the Santiago conference of 1923 of a treaty, to which a number of the American nations have adhered, known from the name of its chief promoter as the Gondra treaty. The commitments of this pact are not to arbitration but to conciliation. I have not before me as I write a copy of it, but the plan is simple. Perma-

nent provision is made for the appointment whenever needed of two commissions, one in Washington and one in Montevideo, the function of which bodies is to enter upon an immediate investigation when any international dispute arises that seems to have in it the threat of war. The signatory powers agree to delay, in such cases, any resort to arms until the commission investigating shall have laid its report before the public opinion of the world.

### *A Cooling-Off Treaty*

The procedure of the commissions is to be twofold. First there is an attempt to aid the antagonists to get together. It is often possible for a settlement thus to be reached under the auspices of the commission which without the intervention of an impartial third party could never have been agreed on. Failing that, the commission carries out a thorough investigation into all the facts, and, within an allowed number of months, must publish its findings. That is all. The disputants are not bound to accept them. Signing the treaty did not involve that. The feeling was that the satisfaction of having the controversy studied by outsiders, the publicity given to the resulting conclusions, the cooling of tempers as the effect of delay in declaring war, and the pressure of public sentiment, would, in the majority of instances, result in a pacific settlement.

At Havana, in the sixth Pan-American conference, the matter of inaugurating also compulsory arbitration of international disputes was broached. This would mean going a step farther than that taken in the Gondra treaty. The matter came up here, as before, on the initiative of Latin America. The committee to which it was referred was not ready to report till late in the session. There was doubt also in the minds of many of the delegates whether their governments would consider them authorized to go so far. So the conference contented itself before adjourning with passing a series of resolutions indorsing the Briand-Kellogg pact, the principle of peaceful settlements of issues between nations, and requesting the several governments represented to appoint delegates to a special conference on conciliation and arbitra-

tration which should assemble in Washington not later than a year from that date.

#### *Drafting the New Treaties*

Twenty American republics accepted the invitation, and their representatives came together in our national capital December 10, 1928. Mr. Frank B. Kellogg and Mr. Charles E. Hughes represented the United States. The other countries sent some of their ablest statesmen. The work of the conference was completed and its sessions adjourned on January 5, 1929. It was a businesslike meeting, with a definite objective, and thus soon finished its work. Such debates as took place were mainly in the private meetings of the committees charged with drafting the two treaties, one of conciliation and one of arbitration. The conference received little notice from the press.

In a large meeting of representative citizens, gathered for the express purpose of promoting international peace, I was rather jarred a few weeks ago—less than a year after the meeting of this international conference—to find that most of those present seemingly had not so much as heard of it, or of the treaty now in the hands of the senate.

In the matter of conciliation, the conference wisely decided that the Gondra pact was too valuable to be scrapped. Fifteen countries, including our own, had adhered to it. Certain additions and definitions were, therefore, made to this treaty, and in this amended form it received the signatures of all the delegates present in the Washington conference. A few months later it was to give a signal proof of its efficacy by going into action promptly and averting a threatened boundary war between Bolivia and Paraguay. In a very short time after its formulation this treaty was ratified, without debate, by the senate of the United States.

#### *Compulsory Arbitration*

A general multilateral compulsory arbitration treaty was also formulated by the conference. This is, diplomatically speaking, a far more serious matter. Should it be accepted by the twenty American republics, it will fall little short of constituting the covenant of an American league of nations. The significance of it is made the more evident by the terms of the treaty itself. In previous pacts of this kind, mostly bilateral, notably those framed in the days of Mr. Bryan, there were invariably to be found reservations and qualifications. One of these reservations excepted from the operation of the treaty questions "affecting national honor." This was a manifest weakness, almost a nullification. Nothing is simpler—or commoner—than for a nation in any given controversy with another to insist that its honor is involved. Since there is no criterion by which to determine what is and what is not a matter of "honor," the decision necessarily rests with the country making the claim. It is thus clear that this reservation would relieve any government from submitting a matter to

arbitration if for any reason it did not desire to do so.

The Washington treaty is of a simplicity and brevity almost as severe as the Briand-Kellogg pact. I quote its first and enacting article:

The high contracting parties bind themselves to submit to arbitration all differences of an international character which have arisen or may arise between them by virtue of a claim of right made by one against the other under treaty or otherwise, which it has not been possible to adjust by diplomacy and which are juridical in their nature by reason of being susceptible of decision by the principles of law.

As will be seen, this, though brief, is so comprehensive that the chance of a controversy arising to which it will not apply is most remote. A note is added to the effect that the treaty is not intended to preclude the use of conciliation as provided for in the other compact above described.

All the delegates present signed this compact, on instructions from their governments. It contains, of course, additional articles describing modes of procedure, time limits, and so forth. Some of the Latin American countries added unimportant reservations, chiefly those dealing with controversies arising before the treaty is adopted and with the requirement that claims of individuals should first have exhausted the ordinary legal methods of recourse within the country against which they are filed. Domestic questions and those involving a third party not a signatory to the treaty are, of course, excluded.

#### *Present Status of the Treaty*

This treaty is now deposited with the department of state in Washington, which is to keep a record of its ratification as this is effected by constitutional processes in each of the several signatory countries. Just how many have to date approved it I am not prepared to say. I suspect that some are awaiting the outcome of action by our own senate. It is still in the hands of the foreign relations committee of that body. Its friends hope that early in the present session of congress it will be brought out with a favorable recommendation.

It would be hard to overestimate the significance for Latin America of our attitude in this matter. Those nations see in the Monroe doctrine and in the League of Nations adequate protection for them against the aggression of a non-American power. But in neither of these have they any assurance of safety from us. If, now, we willingly sign this emphatic and inclusive compact, the whole atmosphere of their feeling toward "the colossus of the north" will undergo a change.

In view of the momentous character of this legislation our citizens should be ready to encourage their senators to approve this treaty. Hispanic America feels its solidarity with us, but our commercial aggressiveness and our careless imperialistic talk of "manifest destiny," "keeping order in backward nations," and the like, have given that feeling many a chilly rebuff. Those countries offer an enormous field

for trade. They are politically our sisters; almost, it might be said, our daughters. The peace of the world will be immensely promoted by a solidly peaceful western hemisphere. This terse compact has in its seeds of peace and good will throughout the two

Americas. It ought to be ratified. Formulated in the capital city of our country, and bearing on its face the name "Washington," it would seem to have a special claim to favorable consideration on the part of our government.

## Why Africa Turns from the Gospel

By Ray E. Phillips

**L**EAVE us kick God out, comrades! Kick him out! What has he ever done for us? Nothing, I say! Nothing! He has told us that heathenism was bad, has educated us, and then has left us to starve!" The speaker is Thabedi, son of a Wesleyan native clergyman, and he is speaking to a Sunday afternoon crowd of native workmen in South Africa, under the auspices of the communist party.

"I know what I am talking about," he goes on. "My father is a Christian clergyman, and I was educated at a mission school. The missionary sees our misery, but he points to some place beyond the sky and tells us to be content. 'By and by' you will go to heaven if you are 'good boys' and you will be all right. After you die you will have a good time, plenty to eat, fine clothes. But that is not good enough for us, comrades! We want to live today. We want enough to eat right now! Isn't that right?"

"That's right!" comes up from the audience amid applause.

"So I say, 'Kick out the God of the missionary!' Join the communist party, which is out to give us plenty to eat today, and which is out to smash the rich men who are crushing us. Join the party which will bring justice to the workman, the real working man—the black man of South Africa!" Tremendous applause.

### *Appeal to Educated*

Thabedi is attentively listened to as he speaks. His appeal is to the educated native men in the group. Many of the crowd are nominally Christian, members of mission churches. Many have been educated in missionary institutions. Yet they realize much truth in the speaker's remarks. "Yes, that is so. God and the missionary are not doing much for us today. They have left us alone to fight our own battles. Perhaps we had better do as Thabedi says and give this communist party a chance. They claim to be able to do just the things that badly need doing."

A drive is on to capture the native workmen in South Africa for Moscow. Russian money is being poured into the country. There is no attempt to cover this up. Educated native leaders are being employed to spread Marx's revolutionary doctrines. The situation is not really serious as yet, but it may easily become so. The native people are far from

being natural revolutionaries. But they may be driven to it if the present causes of discontent among them continue to operate, and if the Christian leaders, missionaries from overseas and clergymen of white South African churches, longer neglect the clarion demand to socialize their message.

### *Old-Time Preaching Inadequate*

For the individualistic gospel of the early missionaries is proving inadequate for modern conditions in the African sub-continent. The people of the black race are being industrialized over night. The great gold and diamond fields are teeming with workers, drawn from every native home in the land. Here congregate the young men who have been converted by Christian missionaries in their country homes. Here, too, come heathen natives who have never heard the Christian message. Here is heard the din of a three-cornered struggle; the battle between the old heathenism of the black; the new, attractive heathenism of the white, and Christianity with its emphasis upon salvation for the individual. And in the heat of the combat, the latter is undoubtedly losing ground today. The white man's materialism is slowly winning over the black man's heathenism, Christian teaching softening the process but exercising a minority influence in the total movement.

Now this is not for lack of effort on the part of Christian agencies. There are more Christian workers at work in the large industrial centers than communistic agitators, for instance. But they are working for the greater part with worn-out tools, fighting with antiquated weapons which the modern world has proved obsolete in meeting parallel conditions elsewhere.

### *Breaking Up the Tribe*

When the first missionaries came to South Africa their gospel was "good news" to a people bound down to a rigid, tribal social order which put scant value on the individual. A man was no more than a cog in the big, family engine; a zero in the number representing the tribe. That the Creator God considered the individual as of value, actually prized him; *loved* him; and desired him to respond to his love—that was a transforming, liberating message which caused a destructive upheaval in the old, tribe-centered social or-

ganization. The tribe was doomed to disappear when the missionary pointed tribal units to the Loving Father, the Great Chief who wished to draw all men—*each man*—unto him.

Today this process of evangelizing is still going on and with fair results in the backward country districts. And in the cities missionaries are shepherding those thousands of Christian men who come from the country, a needy work. But there is no great ingathering of new Christian converts from the shop and factory working class. Indeed, there is a wastage constantly going on among those who go to the city to work.

The fact is that the missionaries, as a group, have a gospel which is timid and afraid in the din of industrial conflict. The sky is afar off and eternal life not nearly so important as it was in the country. Here questions of wages and housing, of food and clothing, amusement and recreation, are much more vital. And on these questions the bulk of the missionaries are silent. Their gospel has little to say about a fair wage for those who are grossly underpaid, nor about the filthy slums which a recent distinguished visitor from Geneva described as worse than the "hell hole" of Bombay. Their gospel shies at the dance halls in close proximity to filthy brothels. It is content to condemn the illicit liquor trade without attempting to understand that it is the result of the impossible economic squeeze in which native women brewers find themselves. It is not to be wondered at that thinking native leaders should pause and consider whether this God of the Christians might not better be "kicked out." He's doing nothing for his children. Surely if he loved mankind as the missionary claims he does, he would take a vital interest in all these matters!

#### *Religion as a Narcotic*

Christianity has been described by native discontented ones as a narcotic; missionaries as those who came to pull the wool over the eyes of the unsuspecting natives, while other whites stole their possessions. "When the white man came to South Africa," it is said, "he had the Bible and we (the natives) had the land. Now we have the Bible and the white man has our land!" While the missionary preached, their land was filched from them by the farmer, miner and sugar cane planter. Today the native people, who number four-fifths of the population of the Union of South Africa, own only one-thirteenth of the land. The problem of more land for landless natives is our premier problem in this land of racial maladjustments.

Some of the native people are beginning to feel that they have "discovered" the missionary. They have found out that he is one of two things—either a partner of the unscrupulous white man, sharing in his ill-gotten gains, which surmise seems to be borne out by the fact that many missionaries own motor cars, or the missionary is a simpleton who really doesn't know what he is talking about.

"When the missionary came to this country," the native men say, "our fathers were living in an ideal communal state. They shared alike in food and other necessities of life. When the missionary came, he said that that way was good, and we continued to share alike in every good thing. But when we come now to the city we find that white men don't live like that. We find that they grab as much as they can for themselves and hang on to it. The successful man is he who grabs the most, who cuts down his competitors as our chiefs used to cut down other tribal chiefs when we were at war. The missionary didn't know all this when he taught us, or he deliberately lied to us, for he didn't equip us for success. We have been betrayed into the hands of the unscrupulous white man by the missionary."

#### *From Grass Hut to Rolls Royce*

Enough has been said to indicate what sort of influences are affecting the missionary message in this present-day ferment in South Africa. The "new occasions" of Tennyson, teaching new duties, demanding new methods of attack, are upon us with startling swiftness. Ancient good is being rendered unpalatable in a decade. The native newcomer to Johannesburg right from the grass hut in the country, who in a month's time is attired in livery driving a Rolls Royce or "Imperial 80" through Johannesburg traffic, is typical of the speed with which the South African black folk are bursting into civilization. With the speed of a movie "fade-out" the old days are vanishing, and the modern scene is before us. The Africans are tasting the new fruit of knowledge and find that it is good.

It is only the white man who is dormant in Africa. Much might be said, and much will be said in South African and English papers in the next few months, of the curious blindness of certain white politicians here who seem to think that the native is still somnolent and unaware of what is going on around him; that it is possible to "make South Africa a white man's country"—to deprive the native of what little representation he has in the union parliament, to keep him eternally in an inferior state in the economic scale. A racial war has been predicted inside fifteen years if the policies of this political party are put into force.

#### *Voice of the African Christian*

As much might be said, but will probably not be said except by a few of the natives themselves, of the desperate slowness with which missionaries and clergy are adapting their message to the present-day needs. Just what are the natives saying? Mr. Hamilton Makanya, a fine Christian leader who has been made a government inspector of schools in Natal, has recently expressed his mind to the writer on this question: "It is very crushing," he writes, "to have to view our Christian religion as static when the life of our people is undergoing such rapid changes."

One does not need to go a mile to find degeneracy. . . . Destruction will always result in the absence of competent steering. For this steering we rightly look to the church, but we regret that much of the attitude of our church is hidebound, shaped by the traditional past."

A good share of the condemnation which is now being voiced by native Christian leaders is entirely justified. We have been blind in not seeing the countless opportunities for applying Christianity to the changing social and economic needs of the people. It is not surprising that such men as Professor Jabavu of the South African Native college, write in desperation that "professors of Christianity have dismally failed to live up to the standard commanded by their Master." This is putting things rather strongly. But heat on a question like this is forgivable when Professor Jabavu outlines a perfectly legitimate program for us to follow. He recommends that missionary societies broaden their policies to permit of the setting aside of specially trained workers for the adaptation of Christian social service methods to the needs of the native people. He wants missionaries who are gripped by a vision of a new Christian society, the best trained men and women that western universities can turn out, to come and deal with life on a seven-day basis, to concern themselves with housing and food, cooperative buying and marketing, with conditions of labor and the size of the workers' pay envelope, with the leisure-time activities of old and young, with playgrounds, boy and girl scouts, athletic leagues, community centers, women's clubs, domestic science and child welfare organizations, men's clubs, community bands and choirs. He wants preachers who will preach a gospel which has a place in it for

all these things. In short, native South Africans are crying out for Christian leaders to show them through the maze of an entirely new existence in this different world.

#### Task Barely Begun

This is a legitimate call on the Christian churches of those more advanced countries where civilization is not so new. It is true that American Christianity is today fighting for its very soul in the homeland, that many problems remain there to be solved. It is true, moreover, that if we heed this call from Africa we must recognize the fact that our missionary task is barely begun and that the most difficult period lies ahead—the most costly, figured in terms of men and equipment. It may be equally true, on the other hand, that Christianity, fully applied in an out-of-the-way racial laboratory like South Africa, will release such a new measure of spiritual insight and enrichment that the whole Christian program in older lands may be inspired and sustained in its work of transforming an older, less mobile society.

It needs no trained observer to see that the urge is upon us in Africa; that the situation which has come about more gradually in England and America, demanding that the Christian gospel be applied in vital fashion to the daily needs of men, has come to South Africa in the last very few years. A right-about-face must be made at once; the message of the great pioneers of the faith—that of individual repentance and of "rightness with God"—must be broadened and enlarged to include in its scope all the activities of God's sons as they attempt to live "the abundant life" in a modern society concerning the complexity of which the pioneers never even dreamed.

## B O O K S

### The Invisible Realities

SCIENCE AND THE UNSEEN WORLD. By A. S. Eddington. The Macmillan Company, \$1.25.

**T**O ENROLL Eddington among the professional "reconcilers" of science and religion would be to belittle his significance. Most reconciling is a cheap and shallow procedure. Eddington is incapable of the easy sophistries with which many religionists render lip service to science and some scientists bestow a patronizing approval upon religion as doubtless a very good thing in its own field—which is a very small one by the time they get through claiming for science the earth, the heavens, the waters under the earth, the origin of all things and the mind and conduct of man.

This eminent astronomer and physicist, who also happens to be a Quaker, realizes that modern science gives no support to the idea that the tangibles with which astronomy and physics deal are more real than the intangibles which bulk so large in social, esthetic and religious experience. Science has to do with formulae and symbols, inferentially related to experience but giving no immediate access to the secrets of reality. Color, for example, is determined by wave lengths,

but the color-blind can never know the most important things about color, however accurately they may measure wave-lengths. Similarly the experiences of the human spirit, in man's relation with man and in his apprehension of God, have a reality, a legitimacy, and a value which can be neither undermined by science nor expressed in mechanistic terms. "It is the essence of the unseen world that the conception of personality should dominate it." This guarantees a place for God and for religion, not as tenants at suffrage in the shadowy spaces to which the light of scientific knowledge has not yet penetrated, or as phenomena of illusion, but as permanent and proper factors in the world of man's most real experience.

WINFRED ERNEST GARRISON.

### Constructive Communism

RED STAR IN SAMARKAND. By Anna Louise Strong. Coward-McCann, Inc., \$3.50.

**I**F THE title is colorful, the book is no less so. But it is much more than colorful. Its purpose is to tell what the soviet government is doing in that part of central Asia which, washed over by as many successive waves of

migration as Sicily and visited by a score of conquerors of whom Alexander and Tamerlane are the best remembered, now constitutes the soviet Republic of Uzbek. The author's years of residence in Russia and her many journeys through the hinterlands of Asia have given her unique qualifications for the writing of such a book, the immediate preparation for which was the spending of several months in the area under consideration. Russian influence had penetrated here for conquest and exploitation before the revolution. The new city of Tashkent was the center of that influence and of the cotton empire by the development of which Russia hoped, and still hopes, to free herself from dependence upon the American supply of this staple. The striking thing is the tremendous constructive program of industrial and cultural development that is being carried on. Central Asia is being not merely conquered but socially and economically made over. The two main instruments of reconstruction are the confiscation of all land not worked by the owner and his immediate family, and the establishment of factories. The result is two new and influential classes: in the country, new small land-owners who were formerly landless farm laborers, and in the towns an industrial proletariat. There is plenty of graft and selfish struggle for power and vengeful paying off of old scores, but there is no reign of terror and there is much earnest effort for the common good and an awakening of social enthusiasm. Distance from Moscow is perhaps an advantage. Education includes a successful attempt to reduce illiteracy and energetic propaganda for communism. Workers' clubs, cooperatives and unions form the warp and woof of the new social fabric. A million dollars a year are spent on agricultural experiment stations. Airplane lines connect with camel routes. There is a radio broadcasting station at Tashkent. The anti-religious campaign in Uzkeb has Mohammedanism to oppose, and it overlaps considerably with the movement by women to secure their rights. Polygamy, child marriage, marriage by purchase, the heavy veiling and complete seclusion of women—all are sanctioned by the local religion and opposed by the atheistic bolsheviks.

The picture of soviet achievement, even with the qualifications which are introduced, may be too rosy. The author

is pro-Russian in her sympathies, but she is a competent and conscientious observer. Anyway, it is impossible to check up on her account, for few outsiders have been permitted to travel through this region as freely as she.

W. E. G.

## Books in Brief

**PREACHING WITH AUTHORITY.** By Edwin DuBois Mouzon. Doubleday, Doran, \$2.00.

The concept of authority in religion needs careful scrutiny, and in Bishop Mouzon's Lyman Beecher lectures at Yale it gets it. The questions of the source and the location of authority are secondary to the question as to its nature. In Bishop Mouzon's treatment it is so thoroughly freed from its legalistic connotations that what remains is the presentation of tested values for appreciation and use rather than the imposition of laws by imperial edict or the authentication of truth by some power which is assumed to have the right to compel where the truth itself does not persuade. With such a view of religion it is possible to combine such an appreciation of that which has come down from the past, from Jesus, from the Bible, from the church, that man can enjoy his freedom without making himself a voluntary orphan or an irresponsible free-lance in the things of religion.

**THE GREAT CONJECTURE: WHO IS THIS JESUS?** By Winfred Kirkland. Henry Holt & Co., \$1.25.

Readers of *The Christian Century* are already familiar with the name of this author and with part of the contents of this book. It is a presentation of Jesus in terms of the influence which he has exercised upon men in times past, both his contemporaries and those of later generations, and which he exercises still. It takes account, in a general way, of the questions which criticism has raised in regard to the records of his life and sayings, though it does not meet all the objections which the critical process raises. Its evaluation of Jesus rests upon the appreciation of the changes which he (or faith in him) has made in the minds and lives of men throughout the centuries, and upon the mystical consciousness of communion with him.

## C O R R E S P O N D E N C E

### There Are No Such Quakers

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of *The Christian Century* for Dec. 25, reference is made to the Quakers in the following terms, referring to Senator Grundy: "He is the perfect expression of the old Quaker stock that seeks to combine a stringently personal piety with an equal economic reactionism, and that considers any political measures justified which bolster the control of the community by the industrial barons." I am a member of the Society of Friends and have studied its members who now live and who lived formerly and I have never known any who fit into the above picture. The statement is an unjustifiable reflection upon a body of people who are trying hard to uphold high standards of political and ethical behavior, and have always done so.

Baltimore, Md.

O. EDWARD JANNEY.

### Ministerial Unrest

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Frank Fitt's comments, in his article "A Defeatist Ministry," on Dr. McAfee's statement concerning the present

unrest among ministers, are far from convincing. If the unrest is as prevalent as he thinks—and it is—then there must be a cause, or causes, for this condition. Mr. Fitt's advice to the dissatisfied and restless is to forget the causes of it all and be happy. The amount of happiness and restored tranquility this advice will bring about is very doubtful. To tell a great body of men that their reactions to everyday experiences are false is to add aggravation and uncertainty to a load that is already too heavy. However, the article is an excellent example of the smug complacency of many who write or speak on this question. This attitude of smug complacency on the part of those who attempt to handle this pressing question is itself a contributing cause to the general dissatisfaction.

Woodbury, N. Y.

ARTHUR O. BAGGARLY.

### Assessing the Chaplain's Conduct

EDITOR THE CHRISTIAN CENTURY:

SIR: The counterattack concerning legion chaplains in the issue for January 1 is on the whole, I think, restrained, thoughtful, and in the cases of Clark W. Howard and Roberts Williams quite constructive. I can hardly expect space enough to answer

all the arguments presented. I should like, however, to correct an impression which Henry Joseph Chiera has evidently received. In the first place, the chaplain-elect's reason for belonging to the legion was not only that he subscribed to its avowed principles. The original article contains a catalogue of community services rendered by the local post. These services plus the services rendered by the legion for disabled veterans—this item was not mentioned in the newspaper report—plus the acceptability of the constitution, plus the congeniality of the local legion members induced the minister to join. He did not offer himself as a means of purification of the local group. He answered a question submitted for his church question period, a question no doubt inspired by the anti-peace, anti-Federal council of churches attitude taken by the Louisville convention as well as by the reported misbehavior of the delegates. He could not understand why such actions should drive him out of the local legion post.

It is amusing that Mr. Chiera thinks it would be courageous to appear before a legion meeting and argue concerning statements that have already been made as plain as ordinary English can make them. Does Mr. Chiera think that the local executive committee carried hand grenades or any other weapon which the chaplain-elect should fear?

The immediate resignation was a protest against unjustifiable censorship of statements made by the chaplain-elect in his own church. He wondered how much freedom he would have as a chaplain if the post were to start an inquisition over remarks made by him in his own services of worship. It probably took a little courage to resign as it would obviously be embarrassing for the minister, especially on occasions when clergymen and the legion ordinarily cooperate for the public observance of patriotic events. Furthermore, the resignation was sure to be misunderstood as an unpatriotic act. But just why it should require bravery to appear in a legion session and wrangle over a point of view which has been stated in black and white is more than I can comprehend.

Bridgewater, Mass.

CARL KNUDSEN.

## Denominational Folly

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago you carried an editorial about the churches of Belen, New Mexico. I have thought I would add to your information about that situation, since I happen to have been one of the principals in some of the church history of the town. November 17, 1916, I landed in Belen to take charge of the Methodist mission there. I found a church with 13 members and about as dead as it could be, it seemed. They could not hold night services, and the morning service produced only 15 people. Not to boast, but there was an awakening of the church. I never was very strong on denominational lines, and before many months went by all the Protestant denominations were happily working together, the church took on real life, the finances increased without any haranguing from the pulpit, attendance increased until we had a night service of at least 125 in a town of five hundred Protestants. We had a Christian Endeavor of 40 members.

The only dissent there was at any time was from the Methodists. They felt that the community aspect of the church lost sight of the Methodist interests. However, there became attached to the church Baptists, Disciples, Presbyterians, Christian Scientists, an occasional Episcopalian, some Lutherans who were tired of their own church, and what others I do not recall. I spent most of a very happy year with this motley crowd and they too were happy. No one monopolized the whole thing. So far as any doctrinal teaching is concerned, I do not think that there was any, but there was a very sincere regard for other people's views. If one was a Baptist, everyone knew that, and respected it, and so on.

In the midst of the year, a prominent member of the Disciples came to me and stated that their state organizer was very insistent that a church be started at Belen. This despite the fact that only a handful of people would be interested. Her question

was, Would the present amiable spirit of cooperation in the church with all denominational preferences continue so long as I was there? I gave her my full assurance that so long as I could direct the church we would continue our policy. Her answer was that she would tell their state organizer at Albuquerque that they were satisfied where they were, and she did so. The Disciples or Christians, whichever the group, did nothing toward organization, though they had a lot on which to build.

Our work continued happily with occasional dissent of course for about a year. The work grew and more and more people's minds were turned to the idea of a community church, a view which I strongly held. But there is ever a fly in the ointment. I was liberal in my theology, and did not realize just how much out of line with Methodist freedom I was until the district superintendent called me up with a jerk. He came down for the quarterly service and communion and preached a sermon against me and all my kind which put me in hell fire, and there was nothing else I could do but resign. The Methodists, or some of them, had been carrying their grievances to him, and as a result they planned to make the church distinctly Methodist.

As soon as they could get a minister, they got an old man, a hard-boiled Methodist, whose first sermon or so served notice on the community that the church was Methodist and that others could abide by that fact. The Baptist president of the Bible class resigned, the Christian church superintendent of children did likewise, and others followed suit until the original 13 Methodists were left with their property and preacher. Later the Baptists built a church, and now from your story the Disciples also have one. All in a town that could not very well support one preacher worthily. And all because of the folly of a denominational name.

Yale University,  
New Haven, Conn.

ELMER NICHOLAS.

## The Shadow Upon Jewry

EDITOR THE CHRISTIAN CENTURY:

SIR: There is one sentence in your editorial on Palestine in your issue of December 11 to which I feel I ought to call your attention. It is, "But the new world of today is open to them (the Jews) with growing freedom and opportunity."

That statement is incorrect, and, though I am sure you did not intend it to be so, it is highly misleading. As you know, immigration into the United States is all but completely shut off. Immigration into western European countries is impossible. In all the countries of eastern Europe, where the masses of the Jewish people live, the present tendency is not to open opportunities, but to close in their faces every possible door of opportunity. In Poland, Lithuania, Hungary and Rumania, there is a deliberate, organized, governmental effort to crush the Jew economically, and by various types of casuistry and chicanery to deny him the political rights guaranteed as a result of the treaty of Versailles.

It is this increasing darkness of the situation everywhere else in the world that has brought Jews who were formerly indifferent to Zionism to the attitude that the Jew ought to have some one place in the world which he may call his own, his homeland.

Detroit, Mich.

(Rabbi) LEON FRAM.

## The Ailing Spot

EDITOR THE CHRISTIAN CENTURY:

SIR: Thanks be to the Lord! Somebody has finally said the word. Samuel H. Miller is the man. In his article, "Christianizing Church Members," he placed his finger on the ailing spot. He went direct to the heart of the matter; he told us simply, frankly, plainly, bluntly what is the matter with us. I have scanned religious papers, magazines, homiletic journals, and The Christian Century especially, for many weary days to find a clear word on the need of trying first to Christianize the church. I have been storming in my own little sphere about this thing; I have gone so far as to tell my congregation we were not Chris-

tian and must be born again; several times zeal got the better part of discretion and I have told the church to let the "sinner" alone until we had washed our own linen and cleaned our own house—and my church is no worse than others.

The proposal on the part of the church to Christianize the social order without first Christianizing itself has impressed me as sheer absurdity. No marvel that society, industry and politics represent our efforts to reform them without at least making a gesture toward taking the plank out of our own eye. The church is in some lines of business, the publishing business especially, but no one ever heard of a church plant referred to as a criterion of social justice. Has any of them ever pioneered, like "Golden Rule" Nash, in industrial reform? How do the churches treat their janitors?

I recently bought a book written by a leading champion of the social gospel; it cost me two dollars and I easily read it in two hours. Even if the publishers are to blame, why cannot social gospelers who publish big sellers on the social gospel do something to avoid exacting all the traffic will bear? The prices make some of the great books prohibitive to those who need them the most—we poor preachers.

Slater, Mo.

ERNEST T. RANEY.

## Will Jehovah Destroy Israel?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of December 11, Rabbi V. E. Reichert of Cincinnati delivers himself on his reaction to missions to Jews under the title "How Proselyting Feels to a Jew." His closing words run: "When will the voice of Christian leadership be raised in repudiation of this miserable, medieval recruiting of Jewish souls?" I have no desire to exhaust my own patience by pointing out all the inanities of the rabbi's screed; however, the following questions seem pertinent:

If "proselyting" is so heinous, why did the Central Conference of American Rabbis (Reform), with headquarters in Rabbi Reichert's own city, publish as late as 1928 an official book entitled "Judaism, a Manual for the Instruction of Proselytes"? For whom was it intended? Who is to be proselyted—Jews to Judaism or those who are not Jews to Judaism?

If proselyting is really such nefarious business, if proselytes are such hideous creatures, why then did Cincinnati Jews go into hysterics the other day over Aime Palliere, the French Gentile who, destined for the Roman Catholic priesthood, was converted to Judaism and is now lecturing throughout the country on why he, though born a Gentile, became a Jew?

And whom, really, did Rabbi Reichert seek to awe with his Hebrew erudition by expressing contempt for those "meshumads"? Was it the editor or the readers of *The Christian Century*? Neither in biblical Hebrew, modern Hebrew, nor even in Yiddish is there such a word as "meshumad." In biblical literature there occurs the phrase "ulhashmid," invariably referring to Israel, and the implication is that Jehovah will destroy Israel because of her disloyalty to him.

Salem Hebrew Lutheran Mission, HENRY EINSPRUCH.  
Baltimore, Md.

## The Kellogg Pact in Australia

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad that you have notified your readers of the recent abolition of boy conscription in Australia. The system was instituted by the first labor government in 1911, and under it every boy between the ages of 12 and 14 was compulsorily enrolled in a cadet corps, while still at school; from 14 to 18 he became a "senior cadet," with the legal obligation of doing 16 days' military drill a year; and from 18 to 26 he was a member of the "citizen forces," with a further obligation to attend an annual military camp.

The system was hailed with enthusiasm at the outset, but has met with growing opposition during the eighteen years of its existence, and last month the minister for defense announced

that compulsion would be immediately suspended by administrative order, and that the government will at the earliest possible moment introduce an amending bill to remove the blot of conscription from the military policy of Australia. This means therefore that British people may now emigrate to the commonwealth without any fear that their boys will be caught up into an atmosphere of militarism, and Australia now resumes her place as a free unit in the self-governing empire.

The really encouraging feature of the case, however, is that according to press cuttings which I have received, the action of the Australian government has been taken partly as a result of the existence of the Kellogg pact for the renunciation of war, for which you in particular have so large and splendid a measure of responsibility.

Carrs Lane Church,  
Birmingham, England.

LEYTON RICHARDS.

## Compulsory Drill in Iowa

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of *The Christian Century* there was an editorial on the subject, "To Be (a Quaker) or Not To Be." We have just had an experience at Iowa State college at Ames. Our son wanted to attend this year, so we made a visit to the college early in the summer and talked with the president. He treated us very nicely but gave us no answer at the time, even though we informed him that it was a matter of great importance to us and that we would not under any circumstances compromise with the military system.

After about a month we received a letter in which he stated that he had taken the matter up with the whole faculty and they saw no way in which they could excuse our boy. I then wrote another letter in which I discussed the principle on which exemption was allowed to Quakers and pointed out that it was not because they were Quakers but because they were pacifists that they were excused, and that all pacifists should be allowed the same exemption. The president agreed to this theory and we proved up as pacifists, even though not Quakers. This was a part of my statement: "I do not make objections for religious reasons but for intellectual and moral reasons. I am not going to shoot down somebody that I have never seen and with whom I have no quarrel, and I am not going to live a lie and prepare to do so or act as if I were going to do so."

We had decided to make a test case if our application had been denied, but as it was granted of course this was unnecessary. There is a movement against compulsory military training in Iowa State college at Ames and the State University of Iowa at Iowa City, and a statewide committee working on the subject. It will not last long in this state. I make no criticism of President R. M. Hughes; he is a man of ideals and is doing his best with the system with which his institution is encumbered.

Des Moines, Iowa.

O. A. HAMMARD.

## Carols and the R. O. T. C.

EDITOR THE CHRISTIAN CENTURY:

SIR: Council Bluffs is one of the cities that is thoroughly militarized. High school is in the grip of the "preparedness" group. Military training is compulsory. Recently one of the ministers of the city reported in a meeting of the ministers that one of his lads, a fine lad, had said to him, "Pastor, when I was fourteen years old I knew how to stick a bayonet in a man's belly, and they had taught me what to say when I did it, too."

Yesterday there came to my desk a notice from one of the junior high schools of the city the following notice: "The Bloomer P. T. A. will meet Tuesday, Dec. 17, in the school library at three o'clock. Lieutenant Shelton will speak on the R. O. T. C. Eighth grade will sing Christmas carols."

There is a long fight ahead for the Christian forces of America when our good women have no more vision than to connect Christmas carols with a militarized world.

Council Bluffs, Ia.

CHARLES W. GRAHAM.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Norman Thomas Addresses Southern Interseminary Conference

Among the speakers at the Southern Interseminary conference held at Vanderbilt university, Nashville, Tenn., Dec. 12, 13, were Dr. Norman Thomas and Dr. John R. Mott. The questions of race and industry and Christian unity were discussed freely and with forward look, writes Gale Seaman, field secretary of the Interseminary movement, which is a national fellowship of theological students and professors affiliated with the student division of the Y. M. C. A. Ninety delegates from ten schools—all ministry students—attended the Nashville conference. S. H. Salmon, of Louisville Presbyterian seminary, was elected president of the Southern Interseminary committee for next year, and the conference will probably be held at Candler school of theology in Atlanta.

## Philanthropy in U. S. Set at Two And One-Half Billion for 1929

According to a study and analysis made by the John Price Jones corporation, fund-raising consultants of New York city, gifts for philanthropic purposes in the United States during 1929 totaled \$2,450,720,000, an increase of \$120,120,000 over the estimates for 1928. The largest proportion of the total given away in the United States during the past year went to religious purposes, the survey indicates, with the second largest sum going to education. The estimated total of \$2,450,720,000 was given for the following purposes: religious purposes, \$996,300,000; education, \$467,500,000; gifts for personal charity, \$279,760,000; organized charitable relief, \$278,710,000; health, \$221,510,000; foreign relief, \$132,000,000; the fine arts, \$40,000,000; play and recreation, \$20,900,000; miscellaneous reform organizations, \$14,040,000.

## Episcopalians Lead at Harvard Jews Second

Among the 52 religious bodies represented at Harvard university, Episcopalians lead, with 963 students, Jews listing second with 735, and Catholics third with 695. These figures are given out by Phillips Brooks house, a Harvard philanthropic organization, which has made the survey, which called for questioning of more than 8000 students.

## Pennsylvania Ministers to Discuss Great Issues at Harrisburg Meet

A pastors' state convention, under the auspices of the Pennsylvania council of churches, will be held at Grace Methodist church, Harrisburg, Jan. 27, 28. Denominations are appointing official delegates on the basis of two ministers for every 5,000 members. Other ministers will be welcome with the privilege of debate but not of vote. The Five-point program of the state council will be considered at the convention, including the following "points": Comity and missions with the state survey to correct overchurching and underchurching; religious education; social service; international relations; evangelism. Special attention will be given the spiritual prep-

aration needed for the anniversary of Pentecost. Among the speakers scheduled are Bishop McDowell, Col. Raymond Robins, Rev. Floyd W. Tomkins, Rev. John Timothy Stone, Rev. A. E. Kernahan, Dr. Lu-

ther A. Weigle, Bishop M. T. Maze, Bishop J. H. Darlington, Rev. Hermann N. Morse, Rev. Robert Bagnell—more than 25 speakers in all. Ministers desiring to attend the convention should write

## British Table Talk

*London, December 22.*  
THEY are making St. James's palace ready for the naval conference, which will be the first great political event of 1930. It is easier to prepare a meeting-place than to provide the necessary spiritual conditions for Preparing for the solving the many problems which will arise. Naval Conference

Unless there is a spirit different from that which was shown in the Geneva naval conference of 1927, there will be the same deadlock as then. Happily, there have been much more careful preparations this time in the political field of operations. Naval disarmament is at least as much a political as it is a naval problem. This has been recognized on both sides of the Atlantic. The new fact, however, which should fill the statesmen with hope is the Kellogg pact. The one thing which will insure the success of the conference is the frank acceptance of what is involved in the renunciation of war. If by any miracle statesmen, diplomats, admirals were to say that they are busy planning a reduction in the equipment which on no condition will they ever use to settle disputes, they might find their way easier.

\* \* \*

## The King and the Naval Conference

The king is to open the naval conference. This is a welcome sign that the king's health is fully restored, and that the government means to give significance to the conference. The French preparatory notes are not very encouraging. It will take persuasion of no ordinary kind to bring the French and Japanese into a united policy. The French take the position that naval disarmament cannot be separated from military and air disarmament. In spite of the Kellogg pact and the Locarno treaty, I am afraid France is still obsessed by the necessity to guard its frontiers from enemies. Italy, meanwhile, claims parity with France in big ships. There is reason for sober anticipation of some advance toward disarmament, but not for anything revolutionary so far as France and Japan and Italy are concerned. Can the others act without waiting?

\* \* \*

## A Great Servant Of China

After a lifetime of service in China, Dr. Lavington Hart has returned to England, and is resting awhile. He was, in his youth, one of the most promising scientists of his day in Cambridge, a fellow of St. John's, in the running for all the honors that can be won by a man of science. He gave up these prospects when he joined the London missionary society, and founded the Anglo-Chinese college in Tientsin. That became, under his wise and sympa-

thetic guidance, a most important factor in the life of China—both in its intellectual and its spiritual life. A scholar in many fields of learning, as modest as he is versatile, Dr. Hart has given to his school the full measure of devotion; but before all things he has been in China, as he vowed to be when he left Cambridge, a minister on behalf of Christ. Not all schoolmasters are heroes to their colleagues, but this Dr. Hart has always been.

\* \* \*

## Eight!

The government majority fell to 8 in the vote upon the coal mines bill. This narrow victory might have been a defeat had not a few liberals abstained and two at least voted for the government. The debate on the whole went against the bill. Mr. Lloyd-George made a telling speech, bringing out the fact that the bill as it stands today sacrifices the consumer to the exporter of coal and leaves the vital question of the amalgamation of mines unsettled. It is believed that until the closing passages of this speech the government was prepared to answer him peaceably, so that the liberals might be persuaded not to vote against the bill. But Mr. Lloyd-George before he sat down made some caustic and cruel jests against the attorney-general, and even more wantonly against Mr. Ben Turner, the homely but able minister of mines. The government was so offended by these taunts that it left Mr. Lloyd-George unanswered and let the liberals do their worst. Hence the low majority. But the bill has still to go through the committee stages, and must weather many storms. In all probability, after the calming influences of the recess, the members of the house on both sides will set themselves to free the bill from its defects. Certainly the coal trade cannot be allowed to remain in the present uncertainty.

\* \* \*

## The Unsolved Problem—Unemployment

On Friday last, Dec. 20, a strong attack was made in the house of commons upon Mr. J. H. Thomas, the lord privy seal, who has for his task the problem of unemployment. His critics declare that there are no signs that the plans which Mr. Thomas has suggested will reduce the number, now 1,300,000, of the unemployed. Under the development act, which was passed in the summer, various schemes, which are economically sound, have been taken in hand, such for example as the contracts for the Zambezi bridge, and road schemes at home. Mr. Thomas has set his face against the wasteful and uneconomic use of public resources. But his critics complain that they can see nothing adequate to the scale of present needs in his schemes, and they quote the ominous

(Continued on next page)

the Pennsylvania council of churches, 315 Walnut street, Harrisburg.

#### Religious Survey Will Attack "Spiritual Torpor" of Chicago

The leaders of the Greater Chicago

## Special Correspondence from Chicago

*Chicago, January 4.*

EVEN though the physicists' discussions of the space-time continuum seem to cast some doubt upon the ultimate reality of times and seasons we continue to observe them. In welcoming the New Year a good many Chicago Christmas and the churches emphasized the religious significance of 1930 as the

1900th anniversary of Pentecost. Good will and unity as between the Christian churches received much consideration at Christmas. Dr. Cleland B. McAfee, moderator of the Presbyterian general assembly, preaching on Christmas day in Fourth Presbyterian church, took advantage of the occasion to urge again upon the attention of Christians the desirability of a more visible unity of the church of Christ. The Christmas spirit, he declared, is finally a spirit of unity. "The present spiritual unity of Protestantism may be sufficient for us, or even for our Lord," said Dr. McAfee, "but it is not enough for the world. If we actually have a unity the world ought to be able to see it. And the world will not be able to realize it until it is worked out in an organic way." The advocates of organic church unity are finding a powerful and persistent protagonist of the idea in the person of the moderator of the general assembly of the Presbyterian church in the U. S. A.

\* \* \*

#### Dr. Palmer Assumes Presidency

Last Sunday brought to a close the notable five year pastorate of Dr. Albert W.

#### BRITISH TABLE TALK

(Continued from preceding page)

words of Mr. Snowden that he hopes the number of the unemployed will be reduced to below 1,200,000. They accuse Mr. Thomas of trifling with an economic problem which he has not mastered. On the other side his defenders declare that labor never promised, as the liberals did, to provide a remedy which would become effective at once. Meanwhile, the extent of unemployment can be judged from the figures published week by week. The figures vary from 61 per cent of men insured, to 1 per cent; in Blaina in Wales, that is to say, 61 out of every hundred men are out of work, in High Wycombe only one out of a hundred. Such figures show how the problem varies from place to place; it is of course in the coal and wool areas that the suffering is greatest. No remedies which do not go to the sources of the distress in these industries can be of much avail. The government should not be condemned for their failure to deal with such a deep-seated evil, but it should be producing by now some evidence that it is going to attack it more boldly.

EDWARD SHILLITO.

visitation campaign, which has as its head Rev. Joshua Oden, have planned a house-to-house religious survey of greater Chicago for late January. Nearly 30,000 members of Protestant churches will aid in making the canvass. It is announced

Palmer in First Congregational church, Oak Park. With the beginning of the new year Dr. Palmer took up his new work as president of Chicago theological seminary as successor to Dr. Ozora S. Davis, whose poor health compelled his resignation last summer. Dr. Davis's friends rejoice that his strength still permits him to conduct classes in practical theology at the seminary. Dr. Palmer comes to his new task vigorous in mind and body and with a training and experience which fit him admirably for the responsibilities of his office.

\* \* \*

#### Chicago Episcopalians Seek Coadjutor Bishop

Most Reverend Charles P. Anderson, bishop of the Episcopal diocese of Chicago and national primate of the church, has issued a call for the election on Feb. 4 of a coadjutor bishop for the diocese of Chicago. Bishop Anderson's duties as presiding bishop of the Episcopal church are so heavy that it has become necessary that he be relieved of some of the administrative work of the local diocese. Since it is probable that the coadjutor bishop will succeed Bishop Anderson as bishop of the diocese the choice is a very important one. Among the clergymen who are prominently mentioned as possible candidates are Suffragan Bishop Griswold; Rev. Duncan H. Browne, dean of St. James cathedral; Dr. George H. Thomas, rector of St. Paul's church; Dr. George Craig Stewart, rector of St. Luke's church, Evanston, and Dr. F. S. Fleming, former rector of the Church of the Atonement.

\* \* \*

#### And So Forth

The experimental week day school of religious education developed in the Lake View district with the sanction of the Chicago board of education is proving highly successful. Upon presentation of a request from their parents children may be dismissed from the three grade schools in the district for one hour of religious instruction per week. . . . Dr. Robert Bruce Taylor, president of Queen's university, Kingston, Ontario, was the speaker at the Sunday evening club and the Monday morning union ministers' meeting a week ago. . . . Dr. Von Ogden Vogt has been compelled on account of a threatened breakdown to take a vacation in Florida. Beloit college recently conferred upon him the honorary degree of L. H. D. . . . The Kenwood church of Chicago, under the pastorate of Dr. Alfred Lee Wilson, has just closed a very successful year. This is one of the oldest independent union churches in this part of the country. It was established 45 years ago with 37 charter members, representing five denominations. Today it has a membership of 1200 and there are 22 denominations working together as one happy family.

CHARLES T. HOLMAN.

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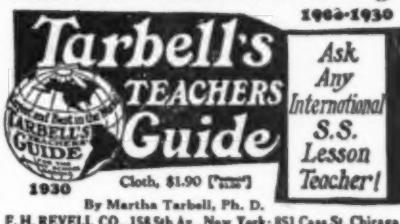
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that one object of the campaign is to re-enlist lapsed members of all faiths, who are estimated at more than 250,000. "A condition of spiritual torpor now afflicts Chicago," according to a statement issued by the general committee. "All sorts of panaceas have been offered for crime waves, for political corruption, for graft, and other forms of evil which always arise like a pestilence following a disaster after the civic conscience has been dulled and people are generally indifferent to the conditions of their souls." Hundreds of churches are reported preparing for the coming "revival" in Chicago, which, it is explained, involves no mass meetings, no sawdust trail, no highly paid pulpit stars, no emotional appeal and no collections.

**Large Prize for Manuscript on Religious Education**

The American Sunday School union, 1816 Chestnut street, Philadelphia, is offering a prize of \$2,000 for the best manuscript of 60,000 words on the subject, "Religion in Public Education." Full information may be secured from the headquarters of the Sunday school union.

**Wanted: Copies The Christian Century of These Three Dates**

There is a shortage in the office of The Christian Century of three issues: Oct. 16, Oct. 23, Dec. 4. If readers of the paper have copies of these issues which they do not need, we should appreciate their being mailed to The Christian Century, Circu-

**Special Correspondence from Pittsburgh**

Pittsburgh, January 6.

THE Christmas trees are being tossed into the trash box. The standardized, mechanized, commercialized Christmas of 1929 is a thing of the past. The fad, this year, consisted in putting the Christmas trees out of doors. I understand that prizes were offered by various companies for the most artistic and striking illuminations. Also certain sections of the city strove for community enterprise in Christmas decoration. Certain communities set up large, decorated trees. Children were gathered to sing carols. Stars and figures of Santa Claus abounded. The great department stores played up the gift idea and used standardized decorations lavishly. The radio had a debauch: "We wish you merry Christmas; buy Cardinal tubes, Petrified tooth paste or Ibex radios; use wasp chains, eat Abram's lambs or please purchase Hippo peanuts. Merry Christmas, Merry Christmas." Even "Amos and Andy" were solicitous about the merriness of our Christmas. A commercialized debauch. Every half hour some kind-hearted corporation insisted upon their happiness in wishing us a merry Christmas. Worst of all, such glorious songs as "Silent Night" and "Little Town of Bethlehem" were sung to death, over and over. What a travesty on Christmas to have these sacred things all mixed up with beans, soap, peanuts, non-skid chains, rugs and even cigarettes! Those who have read "The Great American Band Wagon" were prepared for this sort of thing. Jesus, had he come to town, would not have known what it was all about.

religious insight. Those who dwell in homes for the poor and the aged, little children in orphanages, were sympathetically cared for. Fine generous things were done for the poor in many ways. One pastor, Dr. W. F. Duncan, preached a brave sermon on fewer baskets and more social justice. The good will displayed by the various congregations for those in need and the sturdy emphasis upon social righteousness was encouraging.

\* \* \*  
**Christmas Day Services**

Each year an increasing number of churches holds public services on Christmas morning or on Christmas eve. Calvary Episcopal church was crowded at a midnight communion held on Christmas eve. The number of churches advertising services of worship for Christmas day was highly encouraging. In our community we note a strong tendency to make more of the high days of the church calendar.

\* \* \*  
**Pittsburgh Press Prints Articles**

The enterprising Pittsburgh Press, a Scripps-Howard paper, asked ten of the city's leading clergymen to write articles on, "If Christ Came to Pittsburgh." Everyone read and discussed these articles. With singular unanimity the emphasis was laid upon his care for the poor, his delight in our hospitals, his interest in social conditions, his doubt about his church, his good will toward different races in our city, his efforts to cleanse political conditions and his insistence upon simple, humble, real religion.

\* \* \*  
**Jewish Philanthropist Gives Ten Millions**

A genuine Christmas gift was that of \$10,000,000 by Mr. Maurice Falk to Pittsburgh charities. By the terms of this gift all of the money is to be spent within the coming 35 years. Not many months ago Mr. Falk and his brother gave a large amount of money to found a clinic at the University of Pittsburgh. The entire community is stirred by this generous man. He is another Carnegie come to power. Men are asking themselves how they should employ their wealth.

JOHN R. EWERS.

lation Dept., 440 S. Dearborn street, Chicago.

#### Episcopal Church Loses Two Bishops Within One Week

Rev. Theodore N. Morrison, third Epis-

copal bishop of Iowa, was instantly killed on Dec. 27, being struck by an automobile near his home in Davenport. Bishop Morrison was 79 years of age. He was consecrated as bishop in 1899. His chief pastorate before this honor was bestowed

## Special Correspondence from Detroit

*Detroit, December 28.*

AFTER a ministry of less than a year, Rev. Adelbert J. Helm, successor to Dr. Reinhold Niebuhr as pastor of Bethel Evangelical church, has resigned. His resignation came as the result of the officiary of Bethel church re-

Negro Issue Stirs Fusing to admit two Detroit Churches Negroes who had applied for membership.

Mr. Helm described the action of his church officials as a betrayal of the liberal and fearless teachings of Dr. Niebuhr, and a flat denial of the spirit and principles of the religion of Jesus. An interesting aspect of this episode is the comparatively slight notice taken by the newspapers and the ministers generally. Our three great daily newspapers—the Free Press, the News and the Times—made no editorial comment, or if so, it has escaped my notice. The Detroit Saturday Night, brilliantly edited, conservative, anti-labor union, society weekly, had as its leading editorial “The Color Line in Church,” the tenor of which was that race equality is one of the cardinal principles of radical doctrine and radical brotherhood and that the logical outcome of such preaching as Bethel church has had was bound to bring on the problem of racial equality. The Free Press sought to interview a number of the leading ministers of the city but they largely refused to commit themselves. Almost without exception they “had nothing to say.” An exception was Dr. Frank D. Adams, minister of the Church of Our Father (Universalist), who spoke freely, taking a middle of the way position. Dr. Adams said that no church of Christ could consistently refuse to receive prospective members on account of their color or race, but that as a matter of expediency in the present stage of public opinion, he thought it was a mistake for Negroes to apply for membership in a church predominantly white. In the meantime, the resignations of the Rev. Mr. Helm and his associate, who stood with his chief, have been accepted and Bethel is looking for a new minister.

\* \* \*

#### Bodies Brought Home From Russia

On a recent Sunday Detroit witnessed an impressive and pathetic spectacle. Amid a raging snowstorm the bodies of the 55 Michigan soldiers, victims of the ill-fated 1919 expedition to Archangel, Russia, were brought back for burial in American soil. Headed by an escort of mounted police and a company of U. S. troops, limousines, each bearing the flag-draped casket of an American soldier, passed through the streets on the way to White Chapel Memorial park where the bodies lay in state for several hours, and where they will repose until Memorial day, when the burial service will be held with appropriate ceremonies. To look upon that long line of limousines with their flag-covered caskets and not ex-

perience a tightening of the muscles in the throat and a tug at the heart was impossible. If we are through with war, perhaps the price of that expedition, so shrouded in mystery, was not too costly. But if otherwise! \*

#### Baptist Church Calls New Minister

The Ministerial Association of Detroit held its monthly meeting in December in Central Woodward Christian church. After a brief business session, and a brief but stirring address by Secretary Ralph A. McAfee of the Detroit council of churches, a Christmas service of praise, worship and sermon followed. The preacher for the occasion was the Rev. Dr. Perry Burdick of Port Huron. Some fifty of the ministers then remained for a luncheon and a tour of inspection of the church. First Baptist church, which has been without a pastor for more than a year, has called Rev. Hugh Chamberlain Burr of Elmira, N. Y. Dr. Burr comes from a successful ministry of the First Baptist church of that city. He is in his late thirties and has an enviable record.

#### Other Ministerial Changes

Rev. James D. Lawson is the new minister at St. Mark's Methodist Episcopal church, succeeding the genial “Jim” Thomas. Dr. Lawson was born, reared and educated in Ireland. His undergraduate days were spent at Methodist college and later at Queens university, Belfast. He came to the United States in 1911. Rev. Irwin E. Bradfield, after fifteen years' service in Detroit, has resigned from the Redeemer Presbyterian church to accept the pastorate of First Presbyterian church, Racine, Wis. According to the annual statistics compiled by the Presbyterian Church in the U. S. A., the presbytery of Detroit has eleven churches with memberships in excess of one thousand each. Four of the Detroit churches—First, Immanuel, Trumbull avenue and Woodward avenue—have memberships of more than three thousand each.

\* \* \*

#### New Mayor Elected

Detroit will have a new mayor the first of the year in the person of Hon. Charles Bowles, who made a phenomenal race, defeating, by more than 8,000 votes, “Johnny” Smith, who twice before defeated him. The mayor-elect comes from Yale, Mich., is a self-made man, serving as street car conductor here while he was taking a course in law at night. As a judge of the Recorders court, from which he resigned to run for mayor, he gave a good account of himself. He is a Protestant churchman in his early forties and is committed to the enforcement of the law, federal and local.

EDGAR DEWITT JONES.

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upon him was at the Church of the Epiphany, Chicago, from 1876 until his appointment as bishop. On Dec. 24, Rev. David Sessums, fourth bishop of Louisiana, died

suddenly at his home in New Orleans. He was consecrated bishop in 1891 and had reached the age of 71. Bishop Sessums was known as an orator of great ability.

#### Congregationalist School of Atlanta Now Connected With Vanderbilt

The Atlanta (Ga.) seminary, Congregationalist theological school, has made an

## Special Correspondence from New England

Boston, January 1.

**TODAY** begins the 300th anniversary of the founding of the Massachusetts Bay colony. I have just listened over the radio to the New Year's greeting of Gov. Frank G. Allen. He called attention to the significance of the ter-

**The Massachusetts Tercentenary** "Nowhere in history do we find

a parallel. It brought us the priceless heritage of free government, at such sacrifice that we owe a debt of gratitude. It was the seed of this great republic." The year will be celebrated not by a world fair but by a statewide series of events and "permanent bermers." These are promoted by a voluntary organization and a state commission. Committees in 97 towns and cities plan local commemorations and are federated for coordination and mutual stimulus. Many conventions have accepted invitations to meet with the state, including the American legion. The Federal council of churches, being obligated to meet with the home missions congress in Washington next December, will be unable to do so, but will appoint a committee on nationwide observance. Massachusetts keeps open house and expects ten million visitors. This brave program has met with difficulties as real as those that faced "the planters of New England." Neither the city of Boston nor the commonwealth has made an appropriation. The "Bay Tercentenary, Inc.," a voluntary organization, is hampered by lack of funds. There is as yet very little apparent popular interest. One wonders whether there is not politely veiled hostility. If only our founders had not been "Puritans"!

\* \* \*

### Vindicating the Puritans

This very situation is giving the churches a greater opportunity to take the lead, to emphasize the religious motive of the "great migration," and to correct popular conceptions. Cotton Mather's definition is quoted: "The first age was the Golden Age. To return to that makes a man a Protestant and I may add, a Puritan." It is obvious that several elements in our present population cannot readily sympathize with an attempt to base the social order on the ideals of the New Testament. There is the more reason to make it better understood. A monograph by Dr. Samuel A. Eliot, mailed in December to the two thousand pastors of the state, points out the singular omission, in the original plans for the celebration, of reference to "the spiritual guides whose teaching animated the whole enterprise" and led to the "act—unparalleled in history—which pledged the entire income of the colony to the founding of a college." "The immense success of Massachusetts in the business world" has been stressed. "We may well glory in these achievements. The Puritan was a successful man of business—all honor to him!—but, more than that, he was a man of faith." He concludes: "Was

there not in Puritanism a moral virility and spiritual intensity which ought to be at work today? Those people believed in the direct access of the soul to God. Life to them was not so much an opportunity for enjoying themselves as of becoming something." Dr. Henry Hallam Saunderson points out that, instead of being reactionary, the Puritans were leaders of their times—for example, reducing the hundreds of capital crimes then recognized by the law of England to less than ten. His special order of service also was sent to the churches, and will be widely used on Jan. 5, suggested for a preliminary observance, and it is adapted for repeated use throughout the year.

\* \* \*

### The Prohibition Controversy

In preparation for their campaign to repeal—either in the legislature, or under the initiative, at the polls next November—the state enforcement code, the "wets" arranged an address by Gov. Albert C. Ritchie of Maryland on Dec. 11. The refusal of Tremont Temple Baptist church to allow the use for this purpose of its frequently-rented auditorium, and of the advertising department of the elevated railroad to accept announcements, added to the popular curiosity to hear him. Four thousand hearers packed Symphony hall. But his only solution was disappointing. To allow each state to legislate for itself regarding liquor would only return to the still more difficult situation which forced an exasperated people to national prohibition. Police Commissioner Herbert A. Wilson of Boston resented and answered Gov. Ritchie's unfavorable comparison of conditions here with those in Baltimore. The advocates of repeal try to make out that conditions are worse than ever. But their claims do not go unchallenged. The Boston Post recently published a letter from a nonagenarian in Maine who protested against the assertion of Senator Gould that "conditions were never so bad," and said that he could remember what took place before the pioneer state-prohibition law was passed. "At twelve, I attended musters, and the drinking, carousing and fighting were enough to arouse a lasting hatred of the liquor traffic. I have seen 25 men lying around dead drunk and others cursing and fighting. . . . In recent years, I have traveled frequently in different sections, attending public gatherings of many thousands. No open sales of liquor. No drunkenness. All orderly, peace and harmony!" Arrests for drunkenness in Boston for the twelve months ending Nov. 30 showed a decrease of 5,137 as compared with 1928, the most marked decline since 1922. The papers reported that Christmas was "the driest in 20 years." New Year's eve was reported as marked by "the wettest jubilation, despite dry agents." The situation was suddenly changed by the annual message of Gov. Frank G. Allen on Jan. 1. He boldly said: "I believe one of the greatest dan-

gers today is indifference in the observance of law. Violation and evasion are a threat to the stability of our institutions. The repeal of our state law providing for enforcement of the eighteenth amendment would not change the fundamental situation with regard to prohibition. The federal constitution rules. Repeal would be an open invitation and incentive to violate the law. It would breed and nourish lawlessness, which spreads like a contagion to destroy all law." Even opponents of prohibition commend his courage and concede that it probably determines the attitude of his party platform. Both state police and coast guards have been active and made large seizures. The most sensational event was the regrettable killing off Newport, R. I., on Dec. 29, of three of the crew of four on a rum-runner that attempted to escape. Opponents of the law have made a great outcry. State action is threatened.

\* \* \*

### Watch and Ward Society Under Fire

Another incident which illustrates the difficulties of enforcing law was the case of the Dunster bookshop in Cambridge. Clerk and proprietor were convicted of selling an obscene book. Its character was not denied. The proprietor admitted the sale of five other copies at \$15 each, yielding a profit of 200 per cent. But the evidence had been secured by an agent of the New England Watch and Ward society, who persisted in ordering a copy when told that it was not on the shelves, and gave only the first part of his name. District attorney and judge scored the methods used to obtain evidence. Leading newspapers denounced the society; and some who wrote, defending it and pointing out the danger to the public from the circulation of vile books, were editorially attacked. Bishop William Lawrence has resigned as a director of the Watch and Ward. Its president, Dr. Raymond Calkins, and its secretary, Charles S. Bodwell, issued a statement, unanimously authorized at a meeting of the board on Dec. 23, saying: "Any form of espionage is distasteful. This organization is not in a congenial form of service. Yet it must be admitted that if evidence is to be procured that will hold in a case of law, it must be procured by detective methods. If these methods, regularly employed by official authorities, were to be abandoned in the war on vice, another element in the community less reputable than our critics, would be very much relieved also." Both controversies, that over prohibition and that over "censorship," reveal the persistence of the sharp divergence of social ideals which 300 years ago led to the Puritan migration. The ideal of one element in the population is liberty to do as you please; of the other, a social order in which practices which menace public safety and morality shall be suppressed. The tercentenary year seems to have brought a revival of the old clash of ideals.

E. TALLMADGE ROOT.

arrangement with the trustees of Vanderbilt university, Nashville, whereby its students will form a part of the school of religion of Vanderbilt.

## Correspondence from

*Buffalo, December 30.*

SO THIS is evangelism! Rev. William A. Sunday has come to town. He is here in the Churchill tabernacle for a twelve-day campaign. According to the Buffalo Evening News, he "stepped, beamingly breakfasted, from Billy Sunday a Nickel Plate flier as Attacks Clergy it slid into the station."

Billy Sunday's first act as he alighted was to pause in the train shed for a picture that was to be hurried off to the press. He posed in fighting attitude, with clenched fists, grim visage and his feet and legs set for a spring. His first words, uttered while in the station, were words of criticism aimed at the preachers. "I don't think I know a preacher today who is preaching the truth," he declared. "They are giving the people their personal opinions, and that isn't preaching. It's a whole lot harder for me nowadays to convert a boy of ten than it used to be to convert a man of fifty. And the preachers are to blame. I believe in the old fashioned gospel." Well, he has nothing on me in that statement. Only I am so old-fashioned that I believe in Christian courtesy and brotherly kindness, and the spirit of good will which Jesus so clearly taught and so beautifully exemplified.

\* \* \*

### An Evangelist of a Different Sort

While on the subject of evangelists, let me say one final word about the Rev. George Wood Anderson, who has recently closed a six weeks' crusade in the Kensington district of Buffalo. The few smaller congregations backing his crusade built a great tabernacle. They found financial returns most meager, and it looked as if the meetings would close leaving a large debt on their hands. At this juncture, Evangelist Anderson said, "The tabernacle must be paid for. If necessary, I will turn over every dollar of the offering, taken for me, to do it." As a result, George Wood Anderson, a brilliant preacher and a truly great evangelist, carried away from Buffalo only a little over \$300 for six weeks hard work. He carried more, he carried the respect and affection of Buffalo churches and Christians. He helped the churches. This is evangelism.

\* \* \*

### No Publicity Seeking Here

From the names of the famous I now turn to the name of a man scarcely known outside of Buffalo, Rev. Edward C. Toy, who has held pastorates in Buffalo and the suburbs for thirty years. Twenty-five years ago a church worker said to him, "They are always giving dinners to homeless men. I wish some one would give a dinner to lonely old ladies." "Do you know of any such?" "Yes, right here in your parish." "I will give such a dinner," was his answer. Every New Year's day since then this preacher has thrown open

### Dr. A. E. Cory Will Direct Disciples Pension Fund

Rev. A. E. Cory, pastor of the Christian church at Kinston, N. C., has resigned

## Western New York

his parsonage for a dinner to poor, lonely, and in some cases, homeless old ladies, gathered from every corner of Buffalo. An automobile firm in the city brings them from and returns them to their humble places of abode. And this quiet preacher entertains and spreads a banquet for them. No one ever hears about it. It has never gotten into the papers. He accepts at its face value the scripture, "Let not thy left hand know what thy right hand doeth." This year 32 old ladies will gleefully crowd his parsonage.

\* \* \*

### Preach on Elements Of Worship

Six Buffalo Methodist congregations and preachers have planned a unique series of services beginning the first Sunday evening in January and continuing for six Sundays. The general theme, "Public Worship," has been taken, and the different elements which enter into public worship have been assigned as themes to the six pastors. Each pastor will begin the first Sunday evening in his own church, then the other Sunday evenings they will rotate, each preacher presenting his theme to all six congregations. The six pastors taking part and the themes assigned are as follows: "Prelude," Rev. Thomas H. Morris, Plymouth church; "Scripture," Rev. Sylvanus S. Davies, First church; "Music," Rev. Lester A. Kilpatrick, Central Park church; "Sermon," Rev. Jesse P. Bogue, Trinity church; "Benediction," Rev. W. Earl Ledden, Richmond Avenue church; "Prayer," Rev. Bruce S. Wright, Asbury-Delaware church.

\* \* \*

### Hold United Study of Religious Conditions

The National home missions council, the State federation of churches, the National association of community churches and the Buffalo council of churches will unite on Jan. 9 at the Central Y. M. C. A. in a regional conference on comity and cooperation. The territory included takes in all western New York and the conference will be based on a careful and rather exhaustive survey made of both country and city churches. Dr. Don D. Tullis, executive secretary of the Buffalo council of churches, is the leader in this, as in many good movements.

\* \* \*

### Congregation Demands Pastor Remain

Rev. Lewis G. Rogers has been for 25 years pastor of Plymouth Congregational church. His worth to and influence in the city have extended far beyond the bounds of his parish. His work has been quiet but effective. He is a good minister of Jesus Christ. A few weeks ago he tried to resign but his congregation refused to let him go. Instead they sent him to California for a winter of rest and recuperation. They want him to continue his already long and fruitful pastorate. What minister could wish higher commendation?

BRUCE S. WRIGHT.

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to become director of the Disciples brotherhood's pension fund movement. With the approach of the final step in establishing the new pension plan, namely, the raising of \$8,000,000 for the accrued liabilities, the trustees of the pension fund persuaded Dr. Cory to lead this supreme effort. His leadership as director of the Men and Millions movement, as the leader in the million dollar campaign of the Foreign Missionary society, and as president of the 1924 international conven-

tion qualifies Dr. Cory for this new task. At headquarters he will be associated with W. R. Warren, executive vice-president, and F. E. Smith, secretary.

#### Dr. Frederick Norwood Now in This Country

Rev. Frederick W. Norwood, of City Temple, London, was expected to arrive in New York city on Jan. 9 for a speaking tour of about three weeks, which will take him from coast to coast. Dr. Norwood's visit is in the interest of international friendship and understanding.

#### Dr. Schweitzer Returns To Africa

Dr. Albert Schweitzer, who since the middle of 1928, at his home in Koenigsfeld, has been occupied in completing a book on St. Paul, returned last month to resume his hospital work in French Equatorial Africa.

#### Rev. John R. Golden Retires from Disciples Mission Secretaryship

Rev. John R. Golden, secretary of the foreign department of the United Christian Missionary society of the Disciples of

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## Special Correspondence from Hawaii

Honolulu, December 22.

"A **ENTHUSIASTIC** believer in the modern era, a man of fine stature and tireless energy, he has made a unique place for himself here. . . . He will be remembered in Honolulu as one of the

most impersonal pastors, Pay Tribute to so far as creeds are concerned, who has filled a pulpit here." This is

part of a long and flattering editorial tribute to the ministry of Dr. Philip Allen Swartz who leaves Central Union church, Honolulu, to accept a call from the congregation at LaGrange, Ill. It is to be hoped that the "Church in the Garden" will call a man with a deep sympathetic spirit for humanity, with capabilities great enough to assist in solving the unique religious problems of Hawaii, and with the world vision so necessary to the one filling this strategic position in the Christian world. East is west here and ever the twain shall meet. Hawaii needs a world-man.

\* \* \*

#### A Pastors' Federation That Functions

The federation is a powerful organization in this territory. Its influence by committee work is wide and varied. Its public gatherings are occasions of importance to the city. Its Armistice day celebration is known as "The World Peace Assembly." Its value cannot be overestimated in this center of naval and military activity. Gov. Lawrence M. Judd, descendant of an early missionary family, gave the message this year. The union Thanksgiving service was addressed by Leighton Stuart of Yenching university, Peking, China. Cooperating in the service were representatives of all the evangelical denominations working here. Upon the platform and taking part were leaders from Hawaiian, Japanese, Chinese, Filipino, and "haole" churches. A massed chorus from these churches sang most inspiring. A unique public gathering is the Easter sunrise service held in the crater of the old Punchbowl volcano. The federation also sponsors the "released time" religious education with several thousand youngsters in the classes under professional teachers.

\* \* \*

#### Thriving Conference Center

"Kokokahi"—which being interpreted means "of one blood"—is the fulfillment of the dream of Theodore Richards,

world-Christian. It is a growing international, interracial conference grounds. Adjoining the campus are sites purchased by churches and individuals. The tract runs from the mountains to the sea. There have been 19 conferences this year. Summer gatherings continue all the year round in this land of sunshine and tradewinds.

\* \* \*

#### Institute of Pacific Relations

The Institute of Pacific Relations gathered for its third session in Kyoto, Japan. Its daily program was followed with great interest here. The returning delegates are enthusiastic about its plan of procedure and the mutual understanding forthcoming from each conference. Its inception and much of its sustaining power has come from a few world-minds in Honolulu. The institute gathers unofficial statesmen, scientists, educators, economists, wealth and labor leaders, and other representative men and women from around the whole Pacific. It does not pass resolutions or come to profound empty conclusions. It just talks. The jingo press always tries to kill it when some particularly unsavory bit of international politics is being digested. When the Manchurian railroads came up for discussion the jingos said "Sic 'em!" When the round tables finished with that complicated subject, all were happier and more sympathetic because more enlightened.

\* \* \*

#### Christmas in the Tropics

Christmas is coming. The mails from the mainland tell us so. Tons of letters and packages arrive with each boat. Of course we have green corn and other vegetables in the market and the ocean waves are still alluring, but the spirit of Christmas is in the air—at 70 degrees. Schools—all sizes and kinds from the free kindergartens to the university, the academy of art, the clubs, lodges, and all the churches are thoroughly enjoying the season. Chinese, Japanese, Hawaiians, Koreans, Portuguese, Samoans, Porto Ricans, Filipinos, "haoles," unite in doing honor to the Babe of Bethlehem. Josephs and Marys and angels come in all sizes and colors—all radiant and unusually expressive. It is wonderful to be in the north at Christmas time with the snow and crispness of air, but you will never know the universal appeal of the Christ child until you come out here where all races meet and where Santa Claus comes in an outrigger canoe.

T. MARKHAM TALMAGE

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Christ, with special supervision over the mission fields in the Philippines and Japan, is soon to retire. He will return

to pastoral work. Mr. Golden was at one time secretary of the Illinois Christian Missionary society.

## Special Correspondence from New York

*New York City, January 6.*

NEW YEAR resolutions have a way of bobbing up for annual consideration. It happens that the day is observed in the Roman Catholic and Episcopal churches with services in commemoration of the feast of the circumcision of Christ. At the Church of the Heavenly Rest, the rector, Dr. Henry Darlington, suggested the adoption of an attitude as less harmful to the spirit's constancy than the making of resolutions which are so often discarded with a sigh of relief. An attitude, however, "no matter how often we deviate from it, yet we always return and in the end accomplish what we purpose." At Calvary Baptist church, now meeting in Pythian temple while the new church is under construction, the Wednesday evening testimony prayer meeting was turned into a public recital of individual New Year resolutions from the members. From Queens Village Baptist church, a committee of fifty under the direction of the pastor, Dr. Earle Edwards, went forth upon a visitation to the 5000 homes of the village carrying the greetings of the church for a happy new year. This is the fifth annual visitation. The greeting opened, said the pastor, "with a good wish for every creed, color and race, and included in the prayer offered at each home was a petition that the Hebrew, Roman Catholic and Protestant of every name be better children of the Father God in the new year."

\* \* \*

### Actors Against Sunday Performances

It is of some significance that the local union chapter of Equity again recently voted down the endeavor to place the actors in the position of demanding Sunday performances in the New York theaters. It is well known that this effort has been fostered through the propaganda pressure of the managers under the leadership of William A. Brady. The meeting of the actors voiced the frankest criticism of the local theater situation, especially in reference to the ticket speculation price scandals. There was no doubt of the challenge the actors made to the managers. That their shafts drove home is now evidenced by the successive meetings of the managers themselves who promise to inaugurate a reform in the ticket speculation situation. At a New Year's service in St. Patrick's cathedral before the Archdiocesan Union of Holy Name Societies, Father Badecker, assistant at the Church of the Blessed Sacrament, New Rochelle, voiced a concerted protest against profanity on the stage and in modern literature. "These media," he said, "are supposed to mirror private life. If this is true in the lives of individuals it is for us as members of the Holy Name society to counteract this profanity by reverence for it in our private life and by officially protesting against it on the stage and in print."

### Dr. Poling Leaves Marble Collegiate

Dr. Daniel A. Poling has now resigned the pastorate of the Marble Collegiate church. As president of the World's Christian Endeavor union and editor-in-chief of the Christian Herald he has also become the director of the J. C. Penney foundation. The foundation has provided a Florida home for retired religious workers and maintains a vocational guidance department as well as the Judson Health Center clinic and many like charitable endeavors. Dr. Poling has gone to London on a preaching mission and while abroad will make the necessary arrangements for the World Christian Endeavor conference in August at Berlin.

\* \* \*

### Scholarships Offered

Scholarship foundations for promising youths are increasing in interest and response. Ten scholarships with stipends of \$1,000 each are now available for foreign travel and study for college students who have completed their sophomore year. These are awarded through the New York committee of foreign travel and study under the direction of its secretary, Dr. Frederick B. Robinson, president of the College of the City of New York. It is also of some import to the advancement and support of the reconstruction movement in theology and ethics that students of these vocations will also be encouraged through the purposes and projects of the Foundation for Moral Leadership under the presidency of Dr. John Dewey. A greatly enlarged program of activities was proposed at the recent meeting of the board which, if the present response to the foundation's purpose are adequately met, promise an increase of interest in this phase of education.

\* \* \*

### Use Movies to Show Church Work

At Huntington, Long Island, the local Protestant churches have arranged an interesting series of six successive Wednesday evenings for the presentation and study of various phases of missionary and evangelistic work. It is important to note that motion pictures are rapidly being made more adaptable to meet such demands. The DeVry corporation, under the direction of Mr. Frederick S. Wythe, has been the pioneer in the purveyor of pictures adaptable to school life and teaching. It has now called to its aid prominent educational psychologists and religious leaders for further advancement along lines more adequate to the needs of churches in religious education as well as worship. At present it provides interesting home episodes as well as mission activities in foreign and domestic fields. It is now seeking more and more definitely for the artistic presentation and the more effective dramatization of the mystical ex-

(Continued on next page)

### Dr. Truett Evangelizes in Kansas City

Rev. George W. Truett, for a quarter-century Baptist minister at Dallas, Texas, has just completed a week's evangelistic meetings in Kansas City, Mo., evening services being held in Convention hall, noonday meetings in Grand Avenue temple.

### Churches in Greater New York

According to the industrial bureau of the Merchants' association of New York, there are 900 Catholic churches in the metropolitan area of that city; 540 Lu-

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The author—Professor of Philosophy in the College of the Pacific—holds that today's Christianity is only a caricature of what Christianity should be. He finds it helpless in the face of contemporary problems. But, for all that, is Christianity outmoded? What needs to be done to make it "serve the present age"? (\$2.50)

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Who are the prophets of our day? A canvas of 2000 leaders reveals Foote, McConnell, Little Niebuhr, G. A. Gordon, Dewey, Morrison, Mott and six others as the chief menders of the modern mind. Their messages are here printed. (\$2.50)

## The Great Conjecture: Who IS This Jesus?

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"Wholesome and ethically vital mysticism, with Christ as the center of it." Reinhold Niebuhr, in New York Herald-Tribune. (\$1.25)

## Religion in the Modern World

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"Every minister, every thinking layman, should get it at once. It throbs with ideas you will have to face," says Dr. E. S. Ames of the book. (\$1.50)

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Ministers and laymen who are impressed by the paralysis and impotence of the church in the face of today's astounding problems should read this book by a modern prophet. It is dynamic. (\$2.00)

## Christianizing a Nation

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A modern Amos assails our national complacency and unrighteousness. The reading of its pages by thousands would lead to an awakened church. Dr. Jefferson dodges no unpleasant facts. (\$2.00)

## Whither Mankind?

CHARLES A. BEARD, EDITOR

Though this remarkable symposium on the trend of civilization appeared several months ago, it is still the best of its kind. Such men as St. John Webb, Bertrand Russell, Dewey, Durkheim and J. Harvey Robinson have place in these 400 pages. (\$3.00)

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theran, 473 Presbyterian, 360 Methodist, 327 Episcopalian, 129 Congregational, 108 Baptist and 101 Jewish synagogues.

### Enrolment in Episcopal Seminaries

The total enrolment in the theological

### NEW YORK CORRESPONDENCE

(Continued from preceding page)  
perience in films that will create a definitely religious atmosphere.

\* \* \*

### Most Popular Christmas Church Play

Perhaps the most striking and at the Christmas season this year the most popular play given for presentation in the church itself was "Why the Chimes Rang" by Elizabeth McFadden. The local photogravure sections of the city papers have given many a reproduction of the groups in the churches which have found this play so effective. In some instances the story, as written by Raymond Alden, was read and the cottage and cathedral scene enacted in pantomime. The play in dialogue, however, is so beautiful in its situation and setting that it affords one of the most reverent presentations of the response of children to the Christ Child. There is also a growing tendency to set up in many churches of all denominations through the Christmas and Epiphany seasons beautiful reproduction of the medieval style of creche and these efforts have received a generous response everywhere.

\* \* \*

### Dr. Gates Installed At Cathedral

Dr. Milo H. Gates, vicar of Trinity's chapel of the Intercession, has accepted his election as dean of the Cathedral of St. John the Divine and was duly installed into his office at a great service on Sunday, Jan. 5.

ERNEST W. MANDEVILLE.

seminaries of the Episcopal church this season is 588. Last year it was 551. The enrolment at the several seminaries, which includes undergraduates, graduate and special students, is as follows: General, 155; Berkeley, 28; Nashotah, 39; Cambridge, 36; Virginia, 79; Seabury, 25; Pacific, 9; Bexley, 26; Sewanee, 17; Philadelphia, 61; Western, 30; Bishop Payne, 11; Delancey, 11; Greeley, 32; DuBose, 29.

### New Quaker Graduate Center To Open in the Autumn

Pendle Hill, the Quaker graduate center which is developing under the direction of Dr. Henry T. Hodgkin, will open in the fall of 1930. Rufus M. Jones and others will assist. Emphasis will be placed upon a consideration of the history and philosophy of religious mysticism, corporate worship on the basis of silence and upon the role of religion in dealing with modern social problems and personality integration. The stimulus of group life in a hostel combined with opportunity for and assistance in following lines of one's individual interests are also important features of the preparation for service contemplated.

### BOOKS RECEIVED

The Living and the Lifeless, Marginalia, by Dirk Coster. Translated by Beatrice M. Hinkle. Harcourt, Brace & Co., \$1.75.  
Vita Nova, by Howard Chandler Robbins. Morehouse, \$7.50.  
The War-Method and the Peace-Method, by William I. Hull. Revell, \$2.50.  
Twilight Reveries, by Charles L. Goodell. Revell, \$1.50.  
The Road of the Loving Heart, by George H. Morrison. Revell, \$1.50.  
The Minneapolis Pulpit, compiled by Roy L. Smith. Revell, \$1.50.  
Chats with the Bernarr Macfadden Family, by Grace Perkins. Copeland, \$2.50.  
The True Story of Bernarr Macfadden, by Fulton Oursler. Copeland, \$2.50.  
Bernarr Macfadden, a Study in Success, by Clement Wood. Copeland, \$3.00.

## How *The Daily Altar* has enabled hundreds of ministers to promote the devotional spirit in their churches

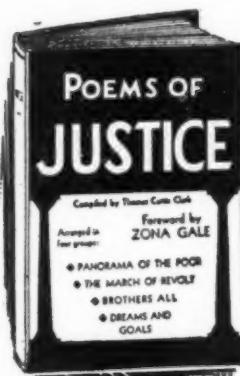
Nearly 100,000 copies of *The Daily Altar*, by Willett and Morrison, have been placed in Christian homes of the country. Most of these have entered these homes through the efforts of pastors. These leaders have usually ordered 15 or more copies during the Lenten or New Year season, and have called the attention of their congregations to the book from the pulpit. The book sells itself, when thus introduced. *THE DAILY ALTAR* is the perfect book of devotion, containing a full page for each day; each page includes a meditation, a scripture selection, a poem, a prayer. And the contents of the book are interesting to intelligent people. There is nothing namby-pamby about this little volume.

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Thomas Curtis Clark, Compiler

## Poems of Social Awakening and World Brotherhood

DURING the past quarter-century there has been a pronounced social awakening. Markham announced its dawn in his great "The Man With a Hoe," and has been followed by an enthusiastic band of prophet-poets who have struck the note of humanity and justice and brotherhood. The compiler of the new anthology, *POEMS OF JUSTICE*, has gathered together the very best of these poems—350 of them—and the book has very much the appearance of the "New Bible" of vision and service which has been called for during many years. Here are the social poems ministers are always searching for as illustrative material for sermons, and any alert layman will find the book one of intense inspiration and mighty force.

### A few of the 350 Poems included:

If Jesus Should Tramp the Streets Tonight . . . . .	Markham	Sandburg
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They Who Tread the Path of Labor-Van Dyke Locksley Hall Fifty Years After . . . . .	Tennyson	Cullen
The Vision of Sir Launfal . . . . .	Lowell	Sinclair
He Whom a Dream Hath Possessed . . . . .	O'Shea	W. V. Moody
The Spirit of Brotherhood . . . . .	Mazzini	Widdemer
The Touch of Human Hands . . . . .	T. C. Clark	Angela Morgan
The Singing Man . . . . .	Josephine Preston Peabody	Wm. Morris
Caliban in the Coalmines . . . . .	Louis Untermeyer	Rauschenbusch
Why I Am a Liberal . . . . .	Robert Browning	Frederick Knowles
The Poor . . . . .	Sandburg	Schauffler
A Consecration . . . . .	Masefield	Cullen
The Leaden-Eyed . . . . .	Lindsay	Lola Ridge
A Nobler Order . . . . .	Stanton Coit	Oppenheim
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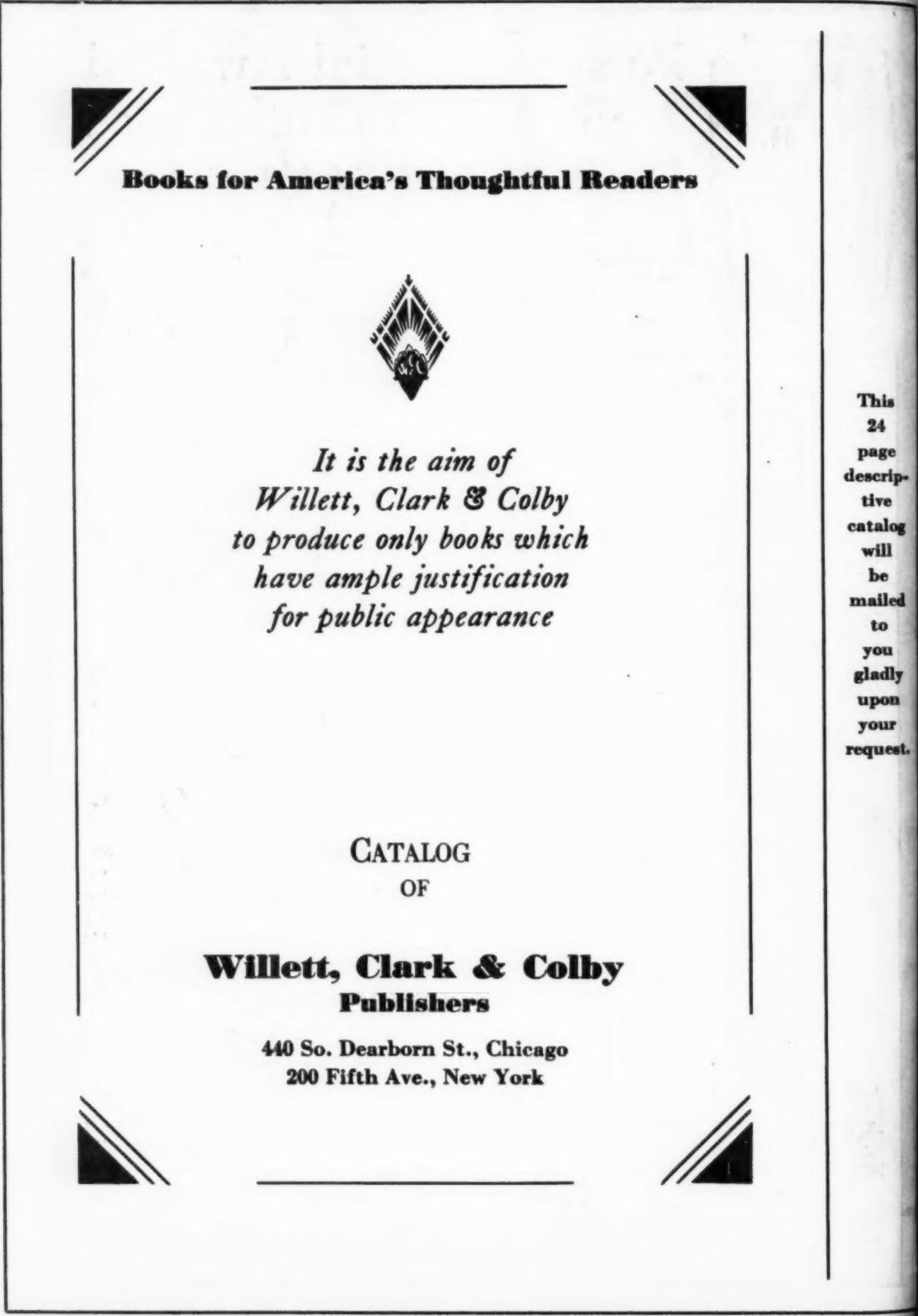
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